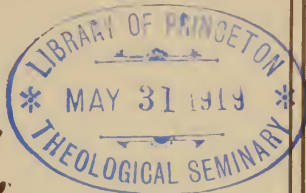


# The Outlook of Missions



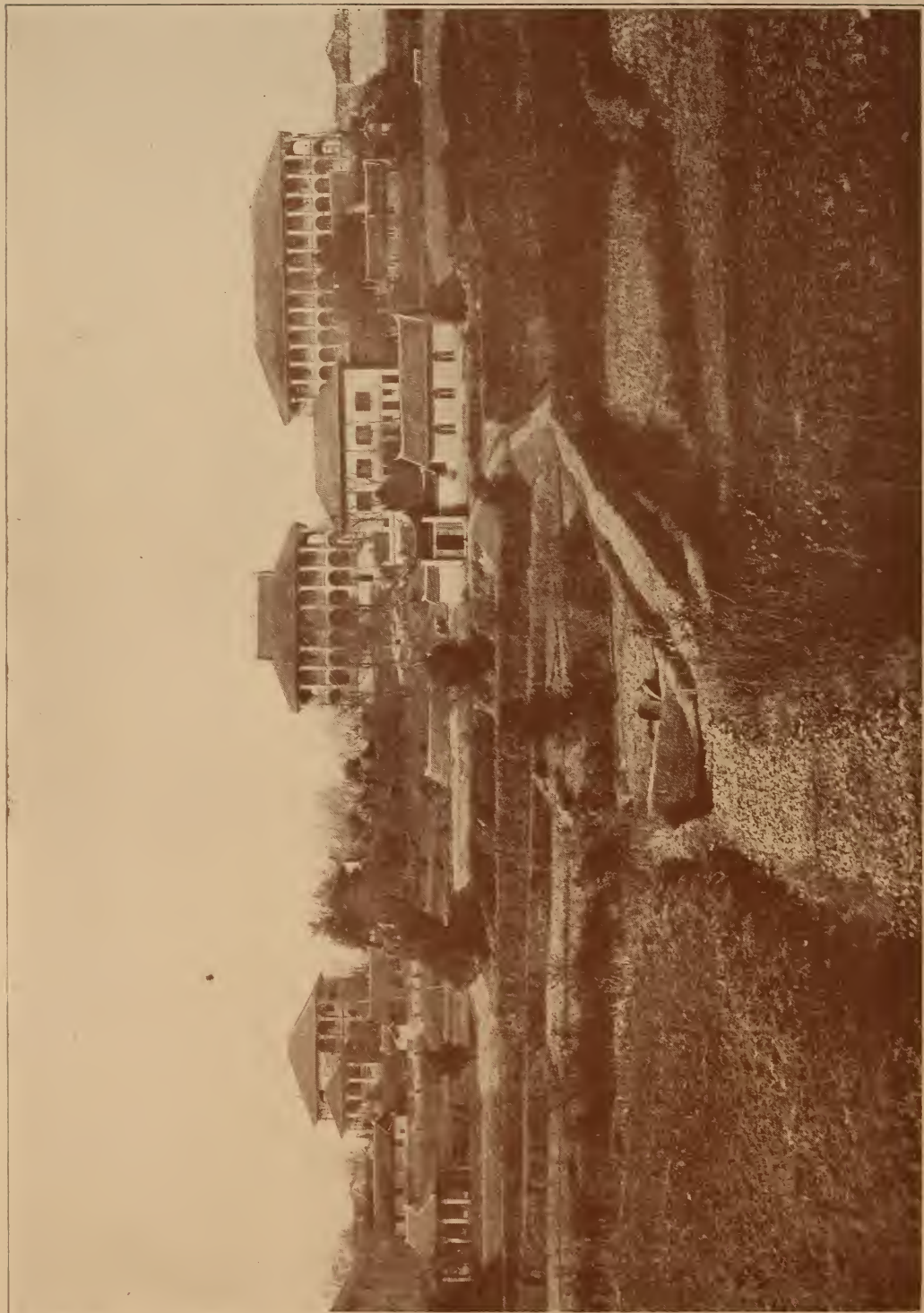
Volume XI  
Number 5  
May, 1919

☞ *China needs education; but she needs character more. The Christian School is her best educator. The most permanent contribution that America has made to China is the influence of the Missionary upon the minds and hearts of the Chinese youths.*

☞ *We congratulate Dr. William E. Hoy and his associates in the Lakeside Schools in having had the privilege of giving a Christian training to the young men in the picture who graduated January 17, 1919.*

民國七年湖濱學校中學畢業生全體攝影





This picture shows part of the new road, East Gate, Woman's Chapel to the right of the East Gate, rebuilt Dining Hall  
and toward East Gate. At the left the New Home, the Penitence Hall and Hoffman Hall. In the background, Yenchow City, China.



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MAY 31 1918  
THEOLOGICAL SEMINAR

# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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# The Quiet Hour



When He shall appear we shall be like Him; for we shall see Him as He is.

—1 John, 3: 2

Our eyes are unto Thee, O God. Our hearts would find repose in the assurance of our acceptance of the Beloved.

—THOMAS T. SHIELDS.

Fortunate is that one who yields the will so completely to the irresistible Christ that all habits of life spring from a supreme Christian purpose.

—BERTHA CONDE.

Thou hast compelled no man to acknowledge Thee, but by Thy good providences and gracious mercies Thou art drawing all men unto Thyself.

—GEORGE W. COLEMAN.

As a spring lock closes of itself, but cannot be unlocked without a key, so we of ourselves may run into sin, but cannot return without the key of God's grace.

—CAWDRAV.

Chase brave employments with a naked sword Throughout the world! Fool not; for all may have,

If they dare try, a glorious life, or grave.

—GEORGE HERBERT.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, Who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.

—PASCAL.

"God permits and sanctifies a variety of worship. God is one; the Kingdom is one; the Gospel is one. But these fulfill themselves in many ways; and from every quarter, by many styles of ministry, God leads men to His throne."

A man to be a good American must be straight, and he must also be strong.

—THEODORE ROOSEVELT.

The law that rules the stars, our stay,  
Our compass through the world's wide sea,  
The one sure light, the one sure way,  
The one firm base of Liberty;  
The one firm road that men have trod  
Through Chaos to the throne of God.

—ALFRED NOYES.

We want clear-headed and also spiritually-minded men to march together away from the insanity of war until we secure for all the people of the world peaceable habitations, secure dwelling places and happy co-operative action, "where none shall make them afraid."

—T. RHONDDA WILLIAMS.

He who plants a tree plants love—  
Tents of coolness, stretching out above  
Wayfarers, whom he may not live to see.  
He who plants is blest.  
He who gives is best.  
Plant! Life does the rest.

If we would only consider that every blessing of God is an assurance of other blessings we would be happier and more just in our faith. God Who gave life can also preserve it. He Who has watched over us for many years will watch over us unto the end.

—FLOYD W. TOMKINS.

Give us our bread today!  
We ask not from our Father  
Manna in greater stores to lay  
Than each morn's need can gather:  
Our nourishment for morn  
Might famish us at even,  
For at each stage we are new-born  
And need new bread from heaven.

—GEORGE MATHESON.

## The Prayer

OUR Father in Heaven, look upon us, we beseech Thee, in Thine infinite love and compassion. Dwell Thou in us, that being molded by Thy good Spirit we may have fellowship with Thee as Thy children. Help us at all times to trust Thee. Appoint for us what Thou wilt, and make us ready to receive with thankfulness whatsoever seemeth good to Thee concerning us. Go with us in every mission on which Thou art pleased to send us, and in Thy service may we find rest. Amen.

# THE OUTLOOK OF MISSIONS

VOLUME XI.

May, 1919

NUMBER 5.

## Supreme Work of the Christian Missionary.

ROBERT E. SPEER.

THE aim of Missions is to make Jesus Christ known to the world. Our business is to preach the gospel. But what is the gospel that is to be preached, and what is it to preach it? We know what the gospel was which Paul preached and which constituted the message of the Church in the missionary expansion of the first two centuries. Harnack is sure that the one living God, as Creator, Jesus the Saviour, the resurrection and self-control formed the four conspicuous features in the new propaganda.

Along with this, the story of Jesus must have been chiefly communicated (in the statements of Christology), whilst the resurrection was generally defined as the resurrection of the flesh, and self-control identified with social purity, and then extended to include renunciation of the world and mortification of the flesh. (Harnack, "Expansion of Christianity," Vol. I, p. 111.)

The facts of Christianity remain what they were, and Christ is the same yesterday, today, and forever. To state the facts and to preach Christ intelligibly to each new generation and each new people is a difficult task. But difficult as the

task is, it is also the easiest of all tasks. For no man can love Christ and long to serve Him without making Him known. Christ is each man's head and will find the way to Him through any man who will offer himself as a way, through whom the living Saviour may be brought to men.

In the second place, the aim is to bring Christ to men with a view to results, not only in the general acquaintance of the nations with the Christian ideal, but also in the salvation of individual men. The missionary movement may not absolve itself from responsibility here. It may not say, "Our aim is to make Christ known, whether they will hear or not. The results are with God." There is, of course, a measure of truth in this view, but, on the other hand, if there are no results, how can we be sure that we have made Christ known? We believe that everywhere there are those whom in His exquisite Oriental speech our Lord called His sheep, who, when they hear their Shepherd's voice, will follow Him. If none respond, how can we be sure that any have heard? We are to aim at and work for the actual conversion of men, and not be content with witness-bearing, heedless of result or seed-sowing for future harvest.

Was this not what Jesus sought when He came here to win men? Was this



not what He charged His disciples to do, namely, to make disciples of others, even of all nations? Was not this what Paul sought, the persuasion of men to believe in Christ and to follow Him in His Church? I certainly believe that this is the aim of Foreign Missions and of every agency employed by Foreign Missions. This aim is sometimes condemned by the supposedly opprobrious term of proselytizing. But what is meant by proselytizing? If it means to take a good follower of one religion and to make him into a bad follower of another, then it goes without saying that it is not worth while. But if to win a man to Christ, to take an adherent of any other religion or a man of no religion and make him a true disciple of Christ—if that is what is meant by proselytizing, then that, as we understand it, is exactly what the work of Foreign Missions aims to do.

The third element of the missionary aim is the naturalization of Christianity in the non-Christian lands. Its aim is not to impose our Western systems of theology or our Western forms of Church government upon the converts who may be gathered upon the Mission field. It is to make Christ known to these peoples, to bring together those who accept Him and to establish them in indigenous organizations which will take their own forms and come to their own statements of the truth of Christianity, as wrought out in their own study of the Bible and their own Christian experience. It is not the aim of Missions to denationalize those who become Christian disciples, to interfere with styles of dress or modes of life, to give Occidental institutions to them, or to Westernize their minds or hearts. It is their aim to carry to all the world the universal elements of the one adequate religion, the knowledge of the one Saviour of man, and to secure that permanent and effective perpetuation and that adequate apprehension of the truth by men which are possible only in the corporate association of the Church, one over all the earth, and yet adapted to the genius and needs of each people.

### Interchurch World Movement of North America.

THE Interchurch World Movement was organized for purposes of co-operation, not union. It is a grouping of missionary, educational and philanthropic organizations within the several communions or denominations and of allied interdenominational agencies. It is not a combination of ecclesiastical bodies. It has not been proposed that any organization shall merge with any other, give up any of its distinctive features, or surrender any of its rights. In simple terms, the movement proposes to provide opportunity for its co-operating constituents to conduct their informational and financial propaganda annually at the same time.

In the process of such an enlarged co-operation there may be revealed to some Christian organizations, especially those which are already closely akin, the knowledge that consolidation or combination would produce better results for the entire cause of the Kingdom of God, and there may be supplementary actions of this character. The effort itself, however, is not directed primarily to these questions, but rather to the more immediate and pressing one of co-operation.

This will involve co-operation in the development of the spiritual resources of the Churches, the making of surveys and in the statement of the total needs of the world from the point of view of Protestant Christianity. Each organization will maintain its own treasury and regulate its own affairs as heretofore. Each organization will pass upon the results of all surveys which affect its own work. The Central Committee will harmonize and co-ordinate these surveys, and prepare a total budget which will, for the first time in history, outline the approximate responsibility of the Christian Church for the world's welfare.

Facing the tremendous demands of this tragic hour following the world war, the Churches can do no less than follow a course so obviously feasible as that outlined in the foregoing. That they may

ultimately do very much more is the prayer of unnumbered disciples of Christ. There is a great hymn of the Church which we all sing with feeling. It contains the lines:

"We are not divided,  
All one body we."

The sentiment of this hymn is true so far as the spirit of union is concerned, but the fact remains that we are not only divided ecclesiastically, but we have been so thoroughly divided that we have not been able hitherto always to co-operate along lines of effort that are common to all. It is to reverse this policy, to discover spheres in which, and methods by which, we may work together in our mutual tasks that the Interchurch Movement has been called into being.

Victory came to the allied armies when the way was found to co-operate under a common leader. Since it was possible for these many allied nations to fight together effectively without destroying their individuality or surrendering their sovereignty, leaders of the Evangelical Churches believe that it is possible for Christian bodies to work together in the same spirit with great benefit to each and with highly multiplied power in their united appeals and efforts.

Last year seven agencies, organizations and associations, that were conducting war work, pooled their interests and went before the country with a united budget and appeal. The happy results of this effort caused many men and women earnestly to consider and prayerfully to seek for some way to secure a like co-operation on the part of the Protestant Churches of America on behalf of their world-wide activities.

The preliminary announcement of the purposes and plans of the Interchurch World Movement has called out a response from all parts of America that has seldom, if ever, been equalled. There is a conviction that this movement has come in answer to prayer. It is also

looked upon as the natural culmination of the great wave of denominational forward movements which were begun under the pressure of needs greatly multiplied because of the war. The leaders of these movements have been quick to realize that the objectives which they had in mind could be realized in a still larger way by working together. They have been among the first to offer their time, their experience and their hearty support to the work of the Interchurch World Movement that under God's guidance a strong co-operative effort may be developed for the accomplishment of the task which in all its vital essentials is one. Already more than forty Boards and Societies have taken favorable action looking towards hearty co-operation.

A thorough united survey of the home and foreign fields of the world will be made for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

A field campaign will be undertaken to bring before the churches a knowledge of the needs of the community, the nation, and the world, as revealed by the surveys; to arouse the Church to the realization of the urgency of co-operative effort in meeting these needs, and also to inspire and complete an organization of the Christian forces competent to undertake an adequate world program. During the field campaign special emphasis will be put upon education, intercession and stewardship, and an attempt will be made to make effective the necessary resources of spiritual power, life and money needed to carry out the world program.

A vital feature of the entire movement will be that of its conferences and conventions. These will be held throughout the nation for the following purpose:

To make known the plans, ideals and program of the movement to all the Churches and all the people.



Several of these conferences have already been held, resulting in intense interest in the movement as a whole, the creation of many inter-church committees in local communities and cities, and the strengthening and the enlargement of those already in existence. So far as possible, the committee will seek to have the movement presented at all the conventions, assemblies, councils and conferences of the churches and allied societies during 1919.

"A united budget, which shall constitute the financial objectives and which shall be presented to the constituency of the co-operating agencies together with the educational and spiritual objective of the movement (will be established).

"It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the co-operating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers a central treasury (will) be established to which funds given for the united budget, but contributed through ordinary church channels may be reported by the co-operating agencies, and through which donors who so elect may contribute directly to the united budget.

"The functions of this central treasury shall not be administrative, but to assemble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing house between the co-operating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget."

A united financial campaign will doubtless be projected in the spring of 1920, or whenever in the judgment of the leaders of the movement the churches are sufficiently prepared to secure the funds

shown by the surveys to be needed to carry through the world program on an efficiency basis.

The movement will be financed out of the funds secured and not by direct assessment upon participating bodies.

The plan of organization is as follows:

#### 1. NATIONAL.

(1) *A General Committee* of approximately one hundred and fifty;

(2) *An Executive Committee* of twenty-one;

(3) *A Canadian Council*, to which will be referred questions involved in the movement that are peculiar to the Dominion of Canada.

#### 2. DIVISIONAL, STATE AND LOCAL.

The organization, throughout the country in each division, State, county, and local community, of the Christian forces into some form of interchurch committee or federation.

#### Here and Over There.

(Rev. C. J. Stauffacher, a missionary of the Methodist Episcopal Church, writes under the above caption a very telling article in *Missionary News*. With a few minor changes what he says about "Over There" in Africa will apply with equal force to other Oriental lands.)

These last few months, as we have been traveling up and down the States, telling our story of Africa, we could not help but draw some comparisons.

Here the people we meet are well dressed and attractive. Over there many are half nude, decorated with charms, carrying spears and bows and arrows.

Here when a woman wants new clothes she goes to Dame Fashion with a check. Over there she goes out in the woods with an axe to get a piece of bark one foot by two feet in size. This she takes down to the river, soaks it, pounds it into a bark blanket, and arranges it around her body, either as a long or a short garment, according to the style. At night-time it becomes her bed, mattress and covering.

Here we have meatless and wheatless days. There they have washless and



ironless days; for they never wash these bark blankets. Here we have gas stoves, great numbers of kitchen utensils, devices, and dishes. Over there one earthen pot forms the stove, kitchen equipment and all the dishes. When the native Africans get through eating, they pull up a bunch of grass and wipe out the pot; then it is ready for the next meal.

Here a man is happy if he gets one dinner. Over there a man gets sometimes, ten, fifteen or more dinners in one day, according to the number of wives he has; for each one cooks him a meal. Here the churches are splendid buildings with stained glass windows, and the congregation is called by the chimes of sweet bells. Over there the churches are made of grass, and they look like a haystack. The people are called to prayer by the beat of a drum or the blast from a koodoo horn, and their paths are more like those described in "Pilgrim's Progress," except that the lions may be real.

Here there is a minister of the gospel for every few hundred people. Over there is one missionary for every 750,000 people. Here every man, woman and child has an opportunity every Sunday to hear the gospel. Over there between sixty and seventy millions of people have never had a chance to hear the message of Christ. Here in every city is a hospital. Over there few hospitals are to be found. Here there is a physician to every four thousand people. Over there only one physician for every 250,000.

Here are thousands of nurses. There are none among the native peoples.

Yet the urgent needs, and the tremendous results achieved by working among these natives cause our hearts to ache to go back to Africa and represent you people with the best that is in us, as soon as the Board will give us permission to go.

---

Few of us are set at great undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit will be recognized as a gift to the King of Kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great." Let us all show true greatness!

### Deserted in Siberian Wilds, Russ Children Reduced to Savagery.

Of all the terrible revelations of human misery that have seeped out of Russia none wrenches the heart as does the story of the thousands of helpless children abandoned in the Siberian wilds, the fate of many of whom is still unknown but can be conjectured. The cables have carried fragmentary accounts of how these helpless little ones were sent out of Petrograd and Moscow last year in the hope that they would find food in the rural districts, how when their guardian-teachers sought to take them back to the cities the Bolshevik front stood as a barrier, and how, maddened by their inability to find refuge for their charges, the teachers finally deserted them. But it remained for Louis D. Kornfield to reveal the full horror of the plight that killed hundreds of these innocents and reduced the terrified and starving survivors to a state more than bordering on savagery. Telling of the rescue of some of these pitiful victims of what Russia is today, Mr. Kornfield writes in the June number of the *New Red Cross Magazine*:

"Near the Urals peasants ran across flocks of them suddenly trailing over a hill; ragged, dirty, staring children running from human approach in fright and clinging to each other for protection like sheep in the wind. Hundreds were captured — wild, uncontrollable creatures who had lost all sense of intimacy with human touch. Red Cross workers with great difficulty assembled them in factories, in houses, gave them food, clothing and medicine, but could not win their confidence, for rather than children being cared for after such suffering they acted like tired little animals suddenly tricked into some sort of captivity from which they would willingly escape if they only had the strength.

"Being cold and hungry, they seized at the food and clothing and ran off into corners, afraid of the very hands that would caress them. Kicking and screaming they would resist any friendly approach as though in mortal fear that it

would end in deception. \* \* \* \* Some of them soon died of disease, wracked with fever and distrust, under the very hands that would save them. Others, whose whereabouts are not yet known, are hiding somewhere—starving with hunger—and suspicion.”

### One Tune That Failed to Cheer Doughboys.

As a fighter the American doughboy forced the admiration of the whole world and with the fighting done he proved himself nothing but the wholesome, clean-hearted young American he is. And it is this very fact that renders him particularly subject to gnawing homesickness as he waits the time he will be returned to his loved ones. How great is this yearning is described by Reginald Wright Kauffman in "We Want to Go Home!" in the June *New Red Cross Magazine*, and in this he tells of the grim humor displayed by a battered music box, leaving its effect to be imagined.

"At one of those gloomy barracks in a French port," relates the writer, "there were recently 6,000 American soldiers. They had come of a sudden and, therefore, no recreation promoters had preceded them. Throughout the long, wet days, and the still longer and wetter twilights, there was nothing for those men to do beyond the now purely formal occupations enforced by military routine. At last, when the gloom seemed about to become unbearable, one man returned from a nearby town with a triumphant find; he had managed to secure a gramophone and a single record for it. The gramophone was well worn and the name of the piece of music had been scratched off the record, but that mattered little. The machine was set up, the disc put in place, and the crank turned in the presence of a great crowd of soldiers sick with nostalgia.

"Then that gramophone started to play its only tune.

"It was 'Home, Sweet Home!'"

### The Forward Movement.

We print the following lines from a secular press, to tell those who may not know our pastors and people that we expect to do the work as outlined by the General Synod, and in the spirit of the one who tried and did it. It should be a special inspiration to all our people to be told that there is a unanimity of sentiment in regard to the Forward Movement that proves anew when our old Reformation Church attempts to do something for the Lord and His kingdom it will carry it through to a glorious finish.

Here are the lines we refer to, and there is a stately rhythm in every word that will evoke a melody in the heart:

Somebody said it couldn't be done,  
But he with a chuckle replied  
That maybe it couldn't, but he will be one  
Who wouldn't say so till he'd tried.  
So he buckled right in with a bit of a grin  
If he doubted at all he hid it;  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

There are thousands to tell you it cannot  
be done,  
There are thousands to prophesy failure;  
There are thousands to point out to you  
one by one  
The dangers that wait to assail you.  
But just buckle in with a lift of your chin,  
Just take off your coat and go to it;  
Just start in to sing as you tackle the  
thing  
That cannot be done, and you'll do it.

The Church has too frequently exhausted herself in meetings, and she has not given her very blood to the daily capture of the world for Christ. We have had more than enough of organization, and what we now imperatively need is the free, happy, spontaneous ministry of the individual believer, busy making his Saviour known on ordinary roads, and winning the bondslaves of the world to the glorious captivity of Christ's redeeming love and grace.

—J. H. JOWETT.



## A Gathering of Unusual Interest Held at Cleveland Under the Auspices of the Interchurch World Movement

BY REV. ALLEN R. BARTHOLOMEW, D. D.

**L**AST week the eyes of all Church workers were fixed for three days on the city of Cleveland. It was the occasion of the First National Interboard Conference, held under the auspices of the Interchurch World Movement of North America. The sessions were held in the Hotel Cleveland, with Dr. S. Earl Taylor, General Secretary, as the presiding officer. There were in attendance 480 delegates, from 28 denominations. The personnel of the conference deserves special mention: Representatives from Boards of Home Missions, 55; Foreign Missions, 60; all other Boards, 72; Women's Boards, 76; College Presidents and Professors, 71; Editors, 28; Interdenominational organizations, 75; General Church officers, such as Bishops, Secretaries, etc., 21; pastors, 22, and missionaries, 8. From our Church, 28 were present.

From this array of delegates, made up of the foremost Christian men and women of the nation, it will be seen that the gathering was an extraordinary one. In fact, it was in some respects greater than the World Missionary Conference at Edinburgh in 1910. This far-reaching conference is the outgrowth of a suggestion for a meeting Foreign Mission representatives held last December and made by the Board of Foreign Missions of the Southern Presbyterian Church. No one present at that initial meeting held at 25 Madison avenue, New York City, could have foreseen the scope and sweep of the present Interchurch World Movement. It has already gone far beyond the plans of the original group that called it into being.

"God's providence is our inheritance." This was clearly manifest in the spirit and temper of the missionary, educational and benevolent forces assembled at this First National Interboard Conference. For a generation or more the Lord

has been gathering Christian workers in union efforts, such as the Y. M. C. A., the Student Volunteer Movement, the World Sunday School Association, the Christian Endeavor Society, the Laymen's Missionary Movement, and kindred organizations. Then came the great World War, and in it the voice of God has spoken in no uncertain tones to Christians that they get together in a common effort for world conquest. The nations were united in the war for destruction, why not the churches for peace on earth and good will among all men? The whole world is now accessible to the missionary of the Cross. This situation demands that the churches do all they can together. Our practical effectiveness will be multiplied at least five fold.

Space will only permit of a casual reference to the splendid program. The addresses will no doubt be available in the course of time, and we would suggest that all our church workers procure a copy. The topics were based on the fundamentals in the Christian service. Dr. W. E. Doughty in the opening address gave as the heart of his message the vision of Ezekiel. How the Lord had led in the origin of this movement, and the absolute necessity for it was set forth by Dr. J. Campbell White and Dr. H. C. Herring. Of all the questions that have thus far arisen about the movement, few were left unanswered after Dr. S. Earl Taylor had spoken at several sessions of the conference. That the plans of this movement had not been "cut and dried" by a few men was evident from the statements made by Dr. Taylor. He said: "We want, so far as possible in a meeting of this kind, to get your suggestions, to have your help in outlining the plan and program in its further development. We want the check up of your judgment. We want all the help you can give us in construct-

ing the plan. We are trying to cut a way on a practical basis."

Dr. Taylor told the delegates that the plans and purposes of the Interchurch World Movement would be laid before all the law-making bodies as fast as they meet, and that our General Synod had already taken favorable action. It may be of interest to note the fact that our Church Boards have been among the first to endorse this great project. We do well, therefore, to keep our eyes open to everything that may appear in print bearing on this movement.

The objectives of the Interchurch World Movement are very simple, but they will be world-embracing: 1. A scientific survey of the world's needs from the standpoint of responsibility of evangelical Christianity; 2. Co-operative community and world program to meet the needs arising from the survey; (3) The discovery and development of the spiritual resources of life and money required by the fixed program. To reach these objectives it will be necessary to have a program of Education, Intercession, Stewardship, Lifework and Community Service. These are the essential features of the Forward Movement of our Church, and, as in the case of the Interchurch World Movement, it will not be possible to determine the time schedule when all these things can be begun and brought to a successful finish. We shall hear a great deal about the need of prayer in this important enterprise, but we may just as well add now another need equally needful, and that is the need of patience.

One thing was duly emphasized at Cleveland, and that is that the proposal shall include in this gigantic campaign the whole broad field of Missions, at home and abroad, and relate, as far as possible, all the Christian agencies in the closest co-operation. The first thing, however, that must be done is to get the world survey. With this at hand it will be possible to arrange for the intensive financial campaign which is to be the fruitage of the development of the spiritual resources of the entire Chris-

tian constituency. From this day on the conviction should grip the membership of the whole Christian Church that the Spirit of God is calling His children to do this unprecedented piece of work. Great as are the problems and perplexing as may be the difficulties, the voice of the Master is calling us. The task is hard if we, as a denomination, should tackle it alone, but it is simple when all the Christians in North America will put their heads, hearts and hands together.

From the Committee on Findings we gather the mind and temper of the conference, which found expression in a brief formal report. The Lord has led His Church in this movement. The magnitude and urgency of the present duty to preach the Gospel everywhere demands the greatest co-operative effort among the churches. This movement was born at a most opportune time, when the hearts of all people are open and receptive to the Gospel message. The combined efforts of Christians will not weaken their loyalty to their own denominations, but will strengthen their loyalty to Christ, whose desire it is to rule in the hearts and lives of all men.

The hope kindled in the hearts of all the delegates present at the conference was that this movement may be the first of a long series of years of such united effort. For it was felt on every hand that only as all Christians of all churches will join their forces will it be possible to bring to bear the "all power" promised by the Lord behind the world task in which we have thus far fallen so far short of our duty. To bring together all the Christian forces in North America, and to fix their gaze upon the one absorbing mission of Jesus on the earth, "there must be dust on our knees and fire in our hearts," for then only can this Interchurch World Movement succeed.

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Even in the life that now is, it is through beholding the glory of the Lord that we are "transformed into the same image from glory to glory,"—that is, each new view of Him imparts something more of His glory to us.

—R. A. TORREY.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Your Home Mission Board.

**T**HE Home Mission task and Home Mission opportunities are greater than ever before. As America means more among nations of the world than in any previous day, so now the Christianizing of America, of American institutions, and of all Americans has a farther reach in human welfare than at any previous time in the world's history. Every Home Missionary now is at the same time a world missionary.

Your Home Mission Board, whether already explicitly commissioned thereto by direct word of command, has upon it an obligation to do more than simply plant and maintain Churches of the denominational order; it has now interdenominational obligations, as an ally among allies, to promote the Kingdom of Christ of which many Churches are a part; and it has also the altruistic service of rendering a general benefit to mankind, even though no Churches thereby are established, but simply good is done, like giving a cup of cold water in the name of a disciple.

Your Home Mission Board needs, as probably it never has needed before, your support by an intelligent understanding of its plans. It has literature to distribute pertaining to almost every one of the kinds of work which now needs to be done here in America. It can tell you how this work is being done; it can report in concrete terms the successes which have already been achieved. You can procure this literature with this information usually by simply asking for it. Do you know where your denominational Home Mission headquarters are? If so, write today and ask for information.

The time has passed when you can be the pastor of one Church alone, without reference to the other Churches of your denomination, and to all the far-reaching plans of these Churches, organized in their missionary agencies. In a very real sense, if you serve one Church at all well, you must serve all Churches which are in any way related to that Church. You are a Home Mission pastor yourself; you cannot work efficiently and successfully unless you are in touch with, and in full co-operation with, the plans which pertain to your Church and to the other Churches of the same great organization.

You and your Church need to support with your contributions of money the work of the whole organization. Does your Church contribute regularly to the Home Mission treasury? That treasury helps make Christian many parts of America, helps bring your Church, and all the Churches of your order, close to these problems and tasks of national reconstruction. Some of these tasks are almost wholly beyond the reach of a single Church working alone. But your Church, through its contributions, added to the contribution of other Churches, can help in all of these enterprises. Will you not see, then, that your Church now, through a special offering, or by using the regular channels of Church benevolence, helps the Home Mission Board in its work?

Do not forget the fellowship of prayer. The Home Mission Boards and their officials need your prayers as much as do the President of the United States and the members of his cabinet, and the heads of departments. Did you permit General Foch, and General Haig, and General Pershing to lead in the world's great

battles for liberty and righteousness without sustaining them almost daily with your prayers? You certainly will not let your congregation forget to pray for the Home Mission cause and the Home Mission workers now in their great tasks of national and of world reconstruction.

There are some missionaries in the home field as much needing the support of your prayers and the prayers of your congregation as have the soldiers in the trenches or the sailor lads on the sea. There are heroes carrying the cross of Christ in the missionary fields of America who merit the recognition and the praise of men as much as do those who have been cited before the nations for conspicuous bravery in battle. Some of these missionary heroes will never be known to men. About others of them you may read in the literature of your own denomination, if you will apply to your Home Mission Board.

Let the fine team work of an efficient Church be exemplified by you and your people as never before.

CHRISTIAN AMERICA.

### Notes.

The Committee on Church Debt of the Mission at McKeesport, which Dr. David B. Lady has been supplying in the absence of the pastor, Rev. Paul B. Rupp, reported recently that they had subscriptions aggregating about \$4,300, with still more to come. This Mission has been making splendid efforts in clearing off its debt.

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The Rev. James B. Musser, pastor of the Elwood City Mission, has been giving illustrated lectures every Thursday evening for a number of weeks. The slides have been secured through the Missionary Education Movement of New York.

\* \* \*

The Mission at Burlington, N. C., of which Rev. Samuel J. Kirk is pastor, recently made the Every Member Canvass, and the result showed an increase of 40% over any canvass that had ever been made

before. The pastor feels greatly encouraged with the response that has met his efforts along all lines.

\* \* \*

The Rev. Ray H. Dotterer reports that the Mission at State College, of which he is the pastor, exceeded its quota for the War Emergency Fund by 65%, and has its apportionment paid in full.

\* \* \*

The Sunday School of the Mission at Greensboro, N. C., of which Rev. F. R. Lefever is pastor, has accepted a challenge from the Sunday School of the Mission at High Point, N. C., which is served by Rev. Roy L. Leinbach, to enter a contest for new scholars, visitors, attendance, offerings, etc.; beginning March 1st and ending June 1st. The whole affair to end with a joint picnic June 15th, with the losing side furnishing refreshments or other features of the picnic.

\* \* \*

A most optimistic letter was recently received from Rev. J. M. Johnson, pastor of the Mission at Gary, Ind., in which he says: "We have had a most glorious month thus far. Attendance was never better. Six were added during the month. The Sunday School has averaged a little better than 100 each Sunday. A Young Men's Class has been organized, also a Young Women's Class. The Men's and Women's Classes are again on the increase—in fact, everything is growing. The Church is in use nearly the whole week through. A Woman's Missionary Society has been organized and already is active. Calls during the month have passed the 350 mark. Six persons are ready for reception at Easter and more will be gathered by that time. The people surely have a mind to work and do so with their money as well as with their testimony. The offering on Foreign Mission Day amounted to about \$50, and we went over the top in the War Emergency Campaign. So the work as a whole is very encouraging, and no longer do the people say 'Reformed What'."



Two Mission congregations were made unusually happy at Eastertime, both of them canceling their debts to the Board on their Church buildings. They are the First Reformed Church of McKeesport, of which the Rev. Paul B. Rupp is pastor, and St. Matthew's Reformed Church of Enola, Pa., of which Rev. F. M. E. Grove is pastor.

\* \* \*

During the past quarter Christ Reformed Mission of Baltimore, Md., settled its account in full with the Board; First Reformed Church of High Point, N. C., satisfied a mortgage of \$3,000, and the old property belonging to Grace Reformed Church, Detroit, Michigan, was sold.

\* \* \*

A new site was recently purchased for Trinity Mission, Buffalo, N. Y., of which the Rev. William Huber is pastor.

Miss Irene Basso, whose picture is here shown, has recently completed her train-

ing as a Deaconess in the Philadelphia Training School for Christian Workers of the Presbyterian and Reformed Churches, and has been appointed by the Board of Home Missions to assist Rev. A. Bakay, of Akron, Ohio, in the work among Hungarians in that city. Miss Basso is a daughter of Mrs. Elizabeth Basso, the Hungarian Deaconess at East Chicago, Whiting, and Indiana Harbor, Ind.

The Rev. William A. Hale, D. D., pastor of the Grafton Avenue Mission, Dayton, reports that at the end of the first year, their temporary building had to be enlarged so as to accommodate an audience of 300. The enlarged room was filled both morning and evening on Easter Day; 24 names were added to the membership list, and an offering of \$347.25 was received. The superintendent of the Church-building Department, Mr. Wise, is having plans prepared for their permanent house of worship to be erected next year. Dr. Hale writes: "We are a very happy Church. The outlook is fine."

### Observations of the Treasurer.

J. S. WISE.

THE most important part of our Home Mission work at the present time is to aid in bringing about an equitable and satisfying adjustment of all the clashing elements in our American life. This phase of our work we call Social Service. Note the word, *Service*, if you please. Service must be substituted for selfishness, for selfishness, after all, is at the root of practically all of our misunderstandings and troubles. It is the father of autocracy. One form of it has disturbed and upset the equilibrium of the whole world. Our boys have fought this form, valiantly and well. For the time being, autocratic Kaiserism is defeated and crushed. But there are other forms of it that, if this "land of the free" is to attain its highest and best ideals, must also be overcome.

Last night on my way home from the



MISS IRENE BASSO.

office, as I was about to cross the street, and the policeman gave me the signal to go ahead, I hesitated. Why? An autocrat at the wheel of an automobile was approaching at full speed. I was not sure whether I could trust him. I had the right of way, and so I started, while the speeding machine was brought to a sudden stop just about six inches on the danger side of the line. Why the stop should not have been made six inches or more on the side of safety, can be attributed to nothing less than pure, unadulterated selfishness. And so it goes, every day thousands of human lives are endangered for no other reason. Not very long ago an auto shot by me from the rear, with a whiz, barely missing me. Like Patrick of Army fame, I might have been shot through and through where the heart ordinarily is, without harm, for my heart was in my mouth. Frequently, on rainy days, taxicabs and pretentious cars dash into pools of muddy water, deluging the occupants of the side-walks with filth and ruin to clothing, to the amusement and delight of the would-be refined and cultured occupants. Mildly expressed, this is to say the least, thoughtless and unkind autocracy.

Due to the war we have learned to give. Lavishly have we given of life and resources. Life and treasure were counted as naught in the determination to make the world a better and a safer place to live in. We all agree that democracy must be made safe for the world and the world safe for democracy. Every drive for money must be generously supported and there must be a drive made for every approved cause. The Church and all her eleemosynary and educational institutions must also be included. We have given and are still giving. Well and good, but there are other needs, and the greatest one right now is plain, unselfish service—not the kind that was given by our brave and noble soldiers; not the kind that was needed to crush out and free the world of the autocracy of the Kaiser; but the kind that will give to the world a new heart and a new spirit that will recognize the just rights and welfare

of every being and of all forms of life and order.

Such service comprehends a complete and lasting change in the whole order of society. The rights of the few must no longer dominate the rights of the many. The automobilist must not forget the rights of the pedestrian. The mine owner, the railroad magnate, the manufacturer, the business man, the workman, and the professional man, all need to remember that not a single one holds a "divine right" commission to lord it over his more or less favored brother. "I serve" must be exalted over "I demand." "The greatest good to the greatest number" must be made a reality, if we are to bring about an equitable and satisfying adjustment of all the clashing elements in our American life.

Clashing elements? Yes, for never before have we faced such grave issues as now. Men everywhere are exploiting each other. Not only Capital is demanding exorbitant profits, but Labor as well. That large class, the salaried man, the very bulwark of the Nation, is at the mercy of the two. He sees his long accustomed and little innocent luxuries rapidly disappearing. In spite of his curtailment in books and magazines, and the substitution of the cheaper grades of food and clothing, he finds himself slipping, slowly but surely slipping, each year, closer and closer to financial disaster. This is the man, very often, who has given the best of his life in adding to the millions of Capital, or who perchance, by a life of service, has ministered as an Ambassador of the Prince of Peace in such a way as to make these millions safe and secure. Organized Labor demands and gets, but this man must be content with the sop of a few hundred dollars to his salary, while the cost of his living has increased two, three and even fourfold. Every advance in food, clothing, books, shelter and fuel has fallen heavily upon his shoulders. He seems to be the burden bearer of the Nation, and the load is becoming exceedingly heavy. When will it end?

"Our industries are still largely on an



autocratic or feudalistic basis," wrote Washington Gladden some years ago. This is still true, and applies also to the business management of many of our Churches. The better day, however, is dawning. "Give and serve" is, thanks be to the spirit of the Christ, gradually overcoming that of "get and take." There's the hope, and it behooves us all to look into the future with confidence. The teachings of the Master are taking hold. More and more do we realize that the solution of these problems is to be found in "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbor as thyself." This is indeed, the solution of our world problems, and will ultimately bring "peace on earth, good will toward men." But first of all it must find lodgment in the hearts of men in such fashion as to cause all autocratic selfishness to flee away. And just why sincere and honest men do not gladly accept it, is hard to understand.

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#### Extracts From Letters of Miss Kerschner.

The following extracts are taken from two letters recently received from Miss Carrie M. Kerschner, the English teacher of our Japanese Mission in San Francisco, Cal., and give an interesting account of her work among the Japanese:—

"The work in the Sunday School is moving along quite nicely, although we are rather handicapped because of a scarcity of teachers. We had an average attendance of fifty-five during February, in spite of the fact that it rained most every Sunday.

"My Night School enrollment was forty-one. We had a splendid patriotic Gakusei Kwai on the twenty-eighth, with eight church members present as visitors. Mr. Nakashima, one of our Church members, is one of the teachers at present. I know his presence has a good effect upon the students, for it gives him an opportunity to do personal work with the stu-

dents, and that is what counts. Mrs. Yamashita and I are going calling every Saturday afternoon from three to five, after my sewing class is over. We enjoy it so much. Seven of the students at the Y. M. C. A. are attending Church services quite regularly—am very much pleased about it—two of the girls, non-Christian, are helping in the Sunday School."

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"Accompanied by Mrs. Yamashita, I was able to make quite a number of calls during March, but she leaves today for the South to join her husband. There will, I am positive, however, be someone to take her place. In God's goodness and time there always seems to be someone else. The Sunday School is flourishing—four new scholars were added during the month. The offerings are increasing, too. The children in the Junior Department are pleased to deposit their birthday offerings in the bank secured for that purpose, and eighteen scholars and teachers will have their names placed on the Honor Roll this quarter for every Sunday attendance. My! they were proud to receive their badges last Sunday! Fifty-one had enrolled in our English School, bringing a revenue of one hundred and three dollars and fifty cents—the largest amount in the history of the school. More than half this sum was expended for teachers and a good bit, of course, for light and heat. Last evening was the first evening we have not had any fire in months and months; it has been an unusually cold and long winter, and we are still having rains. Our teaching staff is being augmented two evenings a week by volunteer students from the University of California; these teachers are supplied by the Y. M. C. A. as a part of their Americanization Program, we paying their transportation. It helps me out beautifully and the students seem to enjoy the change. Last Saturday afternoon Kazuko Satow, a granddaughter of old Mr. Hara, gave a promotion recital in piano—two of the other little girls assisted with one number each. This is an innovation to be followed with similar

occasions as the children finish one grade in music. Kazuko was so proud of the little 'hand made' promotion certificate, tied with the Church colors, which she received. I had hoped for a pleasant day, so that I might take her picture for THE OUTLOOK OF MISSIONS, but it rained. Possibly I can take it later. In connection with the recital I had an exhibit of the Needlework Department. Little Hide Sasaki was awarded the silver thimble, offered by the Woman's Society, for the neatest and best work. Seven of the mothers were out and we held a short devotional program before we dismissed."

### Church-Building Funds.

EARLY in February the Superintendent of the Church-Building Department, in accordance with the action of the Board's Executive Committee, challenged all of the Missions to put on campaigns for the raising of funds to liquidate the debts now resting upon their properties. The results are most gratifying. Many of the Missions now see the long-time and burdensome debts, like the stone at the Master's tomb, being rolled away. Liberty Bonds are freely given by many of the members for this purpose. This form of giving appeals strongly to the Hungarian Churches. They are a thrifty and liberal people. It is hoped that many more of the Missions will take advantage of their present opportunities.

During the quarter from January 1 to April 1, the following Church-Building Funds were received, invested and are hereby gratefully acknowledged:—

No. 635. "The James G. and Rebecca Kryder Evans Gift Church-Building Fund of \$500." Contributed in loving memory of his sainted parents, from a grateful son, by the Rev. L. Kryder Evans, D. D., of Pottstown, Penna. Gift for the church building of St. John's Reformed Church, of Pottstown, Penna.

No. 636. "The Sallie J. Riegel Church-Building Fund of \$500." Contributed by Miss Sallie J. Riegel, of Lehighton,

Penna., and invested in Grafton Avenue Reformed Church, of Dayton, Ohio.

No. 637. "The S. Lillie Zerbey Church-Building Fund of \$3,534.52." Bequest of Miss S. Lillie Zerbey, of Pottsville, Penna., and invested in First Reformed Church, of Gary, Ind.

No. 638. "The Woman's Missionary Society of the First Reformed Church, Lexington, N. C., Church-Building Fund No. 1 of \$500." Contributed by the Woman's Missionary Society of First Reformed Church, of Lexington, N. C., and invested in Grafton Avenue Reformed Church, of Dayton, Ohio.

No. 639. "The Mrs. Henry Moyer Church-Building Fund of \$500." Bequest of Henry Moyer, a devoted elder of the Reformed Church of Campbelltown, Pa., and invested in Emmanuel Reformed Church, Jenners, Penna.

No. 640. "The Rev. A. J. Heller, D. D., Gift Church-Building Fund of \$500." Contributed by Trinity Reformed Church, Connellsville, Penna., and named after its first pastor. The same is applied to its debt to the Board by Trinity Church, Connellsville.

No. 641. "The William S. Klee Church-Building Fund of \$500." Bequest of Sarah A. Klee, of Womelsdorf, Penna., and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 642. "The Sarah Ann Klee Church-Building Fund of \$500." Bequest of Sarah Ann Klee, of Womelsdorf, Penna., and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 643. "The Woman's Missionary Society of General Synod Church-Building Fund No. 63 of \$500." Invested in Fern Rock Reformed Church, Philadelphia, Penna.

No. 644. "The Samuel B. Snively Church-Building Fund of \$500." W. M. S. Fund No. 64. Bequest of his daughter, Mrs. Mary S. Syke, received through the Woman's Missionary Society of Potomac Synod, and invested in Fern Rock Reformed Church, Philadelphia, Penna.

No. 645. "The Richard L. Gray Church-Building Fund of \$500." Con-



tributed in father's memory by his children: Mary J., Walter L., Charles W. and Robert L. Gray, of Winchester, Va., and invested in First Reformed Church, Pitcairn, Penna.

No. 646. "The Eli H. Roth Gift Church-Building Fund of \$500." Contributed by Class No. 7 of the Heidelberg Reformed Sunday School, of York, Pa., Mr. Eli H. Roth, teacher. One-half invested in First Reformed Church, Gary, Ind.; one-half invested in First Reformed Church, Freeport, Ill. Progressive Project of Interior Synod.

No. 647. "The Mr. and Mrs. George A. Wood Church-Building Fund of \$500." Contributed by George A. Wood, of Chambersburg, Penna., and invested in Trinity Reformed Church, Detroit, Mich.

### Children are Monarchs in All Serbian Homes.

The tragedy of the little children of Serbia reduced to starvation, disease and raggedness is really understood only when one comprehends the intense love of home and children that fills all Serbian hearts.

"The Serbian home is the sanctum of Serbian life," writes Miss Wagoner, "the shrine before which the Serbian heart worships, the altar upon which the products of hand and heart are placed in simple tribute. And the guiding spirit of the home is, of course, the woman, the wife and mother. We must go farther, though, and say that while the mother may be the guiding spirit, the monarch of the home is the child. What we are preaching with renewed intensity today regarding the importance of the child, the preservation of the child, and the education of the child, Serbia has long preached and endeavored to practice. Almost Spartan in its creed is the valuation placed upon child life. The child is more than a companion to his mother, more than an heir to his father's business, lands or wealth; he is the property of the State. He is part of Serbia! Everything is sacrificed to the welfare and advancement of the child."

### At the Roots.

RY HUBERT C. HERRING, D. D.

Secretary of the Congregational National Council.

ALL the parts of a tree are essential. But what happens at the root matters much more than what happens at the branch. This fact illustrates a truth with many applications. The nation has just tested it. At the call of the world it summoned its young manhood to the colors. There is a better reason than our fond pride for thinking that it was the finest army ever enrolled. But how wide the difference between its best and worst. If all had been like the worst, it would not have been worth sending to France. If all had been like the best it would have brought to France not only victory, but a new revelation of Christ. What made the difference between best and worst? Forces lying at the roots of life where character is made. Some of these forces were in the home, some in the school, some in the Church, some on the street, in the saloon or the shop. By them our young men have been made or marred. One central force in and behind the forces of good produced all that was best in those young men. It was the Gospel of Christ. Somewhere by somebody there was lodged in their hearts the trust and purity and truth and hope and aspiration and courage which are seen in Christ and His Cross. There is no arithmetic to compute the debt owed by our nation and the nations for that lodgment.

What has this to do with Home Missions? Everything. Home Missions is busy at the root of the nation's life. Out on the wide plains it has followed the settler to help him build the Christian home. Down into the city slum it has gone to lift some from bondage. Into the solid mass of foreigners it has sent its shafts of light. Around the depleted rural communities of the East it has drawn the guardianship of Christian truth. Across the lines of race and class it has thrown the bands of fraternity. There are a host of men in the great

army now melting back to civilian ranks who owe all that they are to the home mission Church and Sunday School. Year by year our home missions' preachers and teachers have wrought at their tasks unknown and unnoted. They have had slender rewards whether of money or of praise. They have carried ceaseless anxieties for themselves and for others. No crowded congregations have hung on their words, no colleges have summoned them to receive degrees of honor, no printed page has celebrated their deeds. The great world of business has been scarcely aware of their existence. The state and the nation have had no word of recognition for them. Suddenly in the lurid light of war their work is revealed. An army of young men with strong limbs, clear eyes, stout hearts and reverent minds, came marching from the lonely country-side, the tiny village, the southern plantation, to answer the call for world service. They are the product of the home mission effort which has been busy through all these years enriching the roots of the nation's life.

Now that it is all over, what shall we say? Surely at least this—that the lesson must not be forgotten. The main business of life is not war, but peace. What counts is the strong, steady tug across the years, building the institutions of a Christian civilization. We must have vision to see how potently the obscure task of the home missionary counts in that process. In a degree out of all proportion to the statistics of his work, he is producing leadership in all worth-while lines of effort. It is altruism freshly illustrated in every generation that from the ranks of the plain people in obscure communities come the men and women to whose hands high tasks can be entrusted. What an unnumbered company of those now honorably bearing the world's burdens in business, in teaching, in the pulpit and in legislative halls, hark back in memory to some little Church at the crossroads where they learned the lesson of great living from the evangel of Christ.

It is high time for the world to quicken

its pace. We have been a long while on the way toward the goal of the Kingdom of God. It is still far down the roadway. We cannot be content to loiter as we have done. But a change can come only through the increase of great leadership. There must be many to sound the word of advance and themselves to lead the way. Their willingness to do this and their power to do it can spring from no source but the indwelling life of Christ. That life will be implanted only through the ministry of His Church. Let her see to it that she presses His message out to each last man of each furthestmost community, not only for a day or a year, but through all the days of all the years. Recently someone wrote this searching word—"We must see things: We must see through things; we must see things through." Let the Church apply it to her home mission task.

WORLD CALL.

### Slums are the Shame of Modern Civilization.

BY SAMUEL ZANE BATTEN, D. D.

THE slum is the tragedy and shame of modern civilization. In presence of such a breeding place of evil the Christian should have a permanently troubled conscience. More and more the modern conscience must feel the reproach of this evil, and all people of good will should give themselves no rest till they have found some way of curing and preventing these plague spots.

The causes of the slum are not hard to find. It should be remembered that people do not live in these dismal places from choice. As a rule, people of the slums are unskilled workers, and so people of uncertain and limited income. They must secure cheap accommodations and live at a low level. It is true that they pay very much more in proportion for the same space than their more fortunate fellows who can afford better accommodations. But often they are driven by hard necessity to crowd a family in one room, and sometimes even two or



more families in one room—"the destruction of the poor is their poverty."

Then many workers today have a limited income and must live near the place of employment. They cannot afford either the time or the expense of residence in a better section far from their work. They must live near their work, uncertain as it is. If cheap and rapid transportation could be had they could live in better quarters.

Then the price of land and housing is forced up by speculation. We have allowed private individuals to own the land around cities and towns and then to force up the price beyond reason. The average family cannot afford to buy land and build a house in the suburbs. The result is that there is serious overcrowding and slums. Things have causes, and the slum has definite, real, human causes.

The cure of slums is possible; but it demands vigorous and resolute action. Four things may be noted:

(a) Society must end the speculative holding of land around towns and cities. It is immoral to hold such land against the community, to force people into overcrowded slums and then appropriate the values created by the community. Such a course is immoral, and it would be illegal if only our laws were fair. We must say that values created by the community belong to the community. Society must say that it is immoral for any man to grow rich by forcing up the price of land and making the family's room small.

(b) The community must provide quick and cheap transportation. In most of our cities we have allowed this work of providing transportation to fall into the hands of private corporations. In many cases these corporations have over-issued stock; and so in order to pay dividends on watered stock they give the people inadequate service.

One of two things is necessary: either we must have public ownership and operation of such public utilities or we must have such public supervision and control as will safeguard the interests of the people and give adequate service.

It should be made a crime to issue one dollar of watered stock.

(c) The community must secure and enforce a good building and housing code. No community should permit overcrowding. In many cases it may be necessary for the city itself to buy the land in the slums, condemn all insanitary buildings and itself build model tenements for the people. This has been done in many British cities, and with marked results.

(d) The worker must be insured greater permanence of employment. Then it will be safe and advantageous for him to buy or build a home. In our present industrial system the worker is unwise to think of buying a home today. This is one of the most serious results of our present system. The worker must have greater stability of employment. He must have some equity in his job and should not be displaced without reason. In a word, the workers themselves must become partners in industry and have a stake in the enterprise.

The slum must no longer be accepted as a necessary evil. It has causes that can be known and reached. Society must know these causes and must deal with them. In a word, we must take such action as may be necessary that these plague spots may be drained and human beings may be set free for a larger and more worthy life.

—*Public Ledger.*

### **The Red Man Sets the Pace.**

The St. Regis Indian Mission at Hogsburg, Northern New York Conference, has doubled its Centenary allotment of \$2,500. It has been the first church in that Conference to complete its Centenary financial drive, and yet only two years ago the total budget of this church for one year amounted to \$28. Their pastor is an Indian of the same tribe, a university graduate who has been a professional ball player. A great many Indians at the Reservation are Roman Catholics, which increases the difficulty of the work in that mission.

## MISSIONARY FINANCE

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for March.

Synods—	1919.	1918.	Increase.	Decrease.
Eastern .....	\$5,747.49	\$4,467.15	\$1,280.34	
Potomac .....	969.90	2,304.03		\$1,334.13
Ohio .....	3,316.50	2,374.62	941.88	
Pittsburgh .....	1,583.50	994.00	589.50	
Interior .....	200.00	201.72		1.72
German S. of the East.....	425.90	269.42	156.48	
*Central .....		1.61		1.61
*Northwest .....	10.00	5.00	5.00	
*Southwest .....		60.00		60.00
†W. M. S. G. S. ....	160.00	759.00		599.00
Y. P. S. C. E. ....		10.00		10.00
All other sources.....	311.01	89.00	222.01	
	\$12,724.30	\$11,535.55	\$3,195.21	\$2,006.46
			2,006.46	

Increase for the month..... \$1,188.75

Increase for 9 months (fiscal year) \$20,403.91

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$86.54 additional for Church-building Funds and other objects.

### BOARD OF FOREIGN MISSIONS.

#### Comparative Statement for March.

Synods.	1918.			1919.			Increase.	Decrease.
	Appt.	Special.	Totals.	Appt.	Special.	Totals.		
Eastern .....	\$5,257.41	\$2,180.44	\$7,437.85	\$6,464.16	\$3,141.48	\$9,605.64	\$2,167.79	
Potomac .....	2,188.08	1,271.03	3,459.11	1,026.28	1,083.97	2,110.25		\$1,348.86
Pittsburgh .....	1,004.00	1,016.74	2,020.74	1,390.15	203.19	1,593.34		427.40
Ohio .....	2,274.61	1,116.63	3,391.25	3,116.50	1,314.37	4,430.87	1,039.62	
Interior .....	150.00	1,674.11	1,824.11	183.07	356.45	539.52		1,284.59
Central .....	104.90	1,164.79	1,269.69	392.88	819.63	1,212.51		57.18
German of East.....	36.46	169.42	205.88	324.66	551.08	875.74	669.86	
Northwest .....	79.00	808.70	887.70	666.17	1,078.47	1,744.64	856.94	
Southwest .....	200.49	551.99	752.48	155.14	902.23	1,057.37	304.89	
Bequests .....		3,619.04	3,619.04		1,194.14	1,194.14		2,424.90
Annuity Bonds.....								
W. M. S. G. S....		2,251.40	2,251.40		50.50	50.50		2,200.90
Miscellaneous .....		125.49	125.49		369.13	369.13	243.64	
Totals.....	\$11,294.96	\$15,949.78	\$27,244.74	\$13,719.01	\$11,064.64	\$24,783.65	\$5,282.74	\$7,743.83
								Net Decrease, \$2,461.09

### Great Harvest of Souls for the Kingdom.

Speaking of the Interchurch World Movement at Cleveland, Dr. W. E. Doughty said: "Then may I speak what to my mind is one of the deepest convictions and passions of my heart? That we have in the providence of God now the beginnings of a movement which in its outcome, if it does the thing that I believe God has in His heart for this movement, will start going round the world the greatest, the farthest-reaching, the most momentous ingathering into the Christian Churches of millions of new members of the Churches of Christ that this world has ever seen, and we can shake the planet with the doings of Jesus across the continent and the centuries."



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

“Church of our God, arise and shine,  
Bright with the beams of truth divine;  
Then shall thy radiance stream afar,  
Wide as the heathen nations are.”

## Expects to Visit the Orient.

OUR Field Secretary, Dr. Burghalter, expects to visit our Missions in Japan and China this fall. The Board regards this as important amid the great changes that are happening in the Far East. No one could get greater benefit from such a trip than our beloved co-worker, and we bespeak for our congregations a feast of good things upon his return. A safe voyage to you, dear brother!



REV. DANIEL BURGHALTER, D. D.

## Japanese Women Covet Higher Education—Welcome Christian College.

THE Woman's Christian College of Japan is a union institution. Six Mission Boards are united in this enterprise: Presbyterian, Congregational, Disciples, M. E. South, Canadian Methodist and Reformed Church in America. The college is the result of a desire for higher education for the women of Japan, the main purpose being to train women who will become leaders in school and home, in Church and State.

The Dean is Miss Tetsu Yasui, who stands second to none in Japan as a woman of character and as an educator of high standards. When Miss Yasui accepted the invitation to become Dean she did so on condition that Dr. Nitobe be connected with the institution in some official capacity. Dr. Nitobe was appointed honorary president, though continuing as professor in the Imperial University.

The trustees (five of whom are Japanese) rented for three years the property of the Presbyterian Mission in Tokyo. This consists of about two acres of land and a two-story building, originally erected for a sanitarium. It is on high ground on the edge of the city, easily reached. The main building has been remodeled and two temporary buildings erected, one a hall for chapel exercises, general lectures and gymnasium, and the other a dormitory accommodating thirty. The contractor, through the influence of one of the Japanese trustees, put these buildings up at cost and saved the college between three and four thousand yen.

Before the Government authorities gave permission to open the college, it was necessary to show that the institution

would have proper financial backing for its current expenses and that it had at least \$50,000 to its credit, of which \$25,000 had to be held in Japan, so while the application was sent in fully six months before the college was opened, the actual opening was not accomplished until March 22, 1918. The students enrolled the first term numbered 104.

Practically all parts of the empire were represented in this first class. From Government girls' schools, 28 enrolled; mission schools were represented by 37; other private schools, 38. One student was from the higher normal, and one from the school for the blind. Among the students in the special course are a few married women from good families. They seem exceedingly earnest in their studies, and bear testimony to the fact that the time had long been ripe for the establishment of this college.

Eleven of the students of the special course decided after their preparatory year to take up the Japanese literature course, 42 to take up the English literature course, eight to take up liberal arts, and seven the commercial course.

Of 56 of the students whose religious affiliation has been ascertained, 45 count themselves as Christians and 11 as Buddhists. This large per cent. of Christians helps greatly in giving the institution a decidedly Christian character. The spirit of these pupils is excellent, and it would be difficult to find anywhere a group of young people who seem so radiantly happy and satisfied with life. There has developed an inspiring devotion to the school.

The Bible is taught one hour a week as a regular part of the curriculum, and the daily chapel exercises are attended by all the students. Miss Yasui teaches applied ethics, and any one acquainted with her sterling Christian character knows that this means live Christian ethics. A Y. W. C. A. has been organized, and prayer-meetings and voluntary Bible classes are conducted. The students seem impressed with the friendly and personal atmosphere of the place.

At a meeting of the trustees the treas-

urer was authorized to open a land fund for a permanent site, and the first gift recorded was \$50 from the mother of one of the students.

One of the small gifts, from a pupil of the Canadian Methodist school in Tokyo, was accompanied by a note which read: "My mother gave me this money to do with as I pleased. I have heard that the land for the Woman's Christian College is to be given by Japanese, and so I give this five yen to help purchase it. Please do not try to find out who gave it."

It is this spirit upon which the trustees count to make successful the campaign for a permanent site for the college.—*New Era Magazine.*

### School Work Carried on With Difficulties.

(Through the courtesy of Dr. William E. Lampe we can give our readers the following extracts from a letter of Dr. D. B. Schneder. Though cast down, he is not despondent.)

By this time you have heard of our disaster. That building, with whose erection you had so much to do, is now a mass of ruins. Even the ruins of it are stately. But it has been almost overwhelming. It is like beginning life over to face the future. The task of rebuilding is greater than it would have been fourteen years ago. Everything—lumber, labor and everything else—is way up in price. Workmen are different in spirit. But we must be brave. I wish you were here to help to plan. Happily, there is very widespread and genuine sympathy. The people of the city take it almost as a personal loss. The alumni are planning great things in the way of money raising. They have about 4,000 yen pledged, and about 3,300 yen has come in in cash and pledges directly to the school. We are carrying on the work of the school as best we can, but it will be difficult to keep up discipline. However, a good spirit prevails.

The news about General Synod is inspiring. It is truly a "new era," and no



doubt the organizing work that has been done during the past ten years has helped to make the present possible. It is all wonderful, and it is criminal to lose heart. But the battle that is on is not smaller or less difficult than the battle that was raging a year ago in France.

### The Safe Bond is the Saving Bond— Test is Best.

Anyone who scans the list of stocks and bonds, as quoted in the daily papers, must be puzzled as to the best kind of investment. Brokers and bankers can direct investors as to safe bonds, but the Boards of the Church know of the saving bonds, and this is the kind of security that Christians should seek after.

*Nothing is safe that does not save.* This fact lifts the Liberty and Victory Bonds at once into a realm that affords not a scanty return of interest, but an income of perpetual joy in seeing the work of the Lord prosper.

You have bought Liberty Bonds and Victory Bonds to help in making *the world safe for democracy.* Will you not

put those same bonds into the work of Foreign Missions, and thus help *to save democracy for the world?*

If you give your Liberty Bonds and Victory Bonds to the Board of Foreign Missions, they will help to free *one billion men, women and children from false religions, base customs, selfish caste, shameful ignorance, hurtful diseases and deadly sins.*

*What good can a Liberty Bond or a Victory Bond do in a safe, or hid away in a napkin, or kept for the sake of the interest? Why not put it where it can preach good tidings unto the meek, bind up the broken hearted, proclaim liberty to the captive, open the prison to them that are bound, comfort all that mourn, restore the sick, clothe the naked, feed the hungry, and preach the gospel of peace and good will among the nations?*

*Put your Liberty Bonds where they will work for humanity, and that will mean that you will send them to the Board of Foreign Missions, Fifteenth and Race Streets, Philadelphia, Pennsylvania.*



FACULTY OF EASTVIEW SCHOOL AT SHENCHOW, CHINA.  
(Picture taken during absence of Principal Bucher in America.)

### Great Progress Amid Many Hindrances.

Shenchowfu, Hunan, China.

DEAR REFORMED FRIENDS AT HOME:

**T**HE Shenchow Girls' School, having had some rather unusual hindrances in getting started this year, but now at last having been in full swing for over six weeks, I thought you might like to know something about opening days, what transpired previous to them, and what has been accomplished since.

As some of you may know, Miss Messimer, Miss Weil, and myself did not arrive in Shenchow until December 19, 1918, Miss Messimer being detained at Yochow on account of illness, and Miss Weil and myself being detained at the same place because of the Chinese General at Changteh refusing to allow new-comers to go any farther interior than that city.

It being so near to our own holiday season and to the Chinese New Year, which is always attended by several weeks of celebration, it was deemed best, both by foreigners and Chinese, not to open school until February 5th, when the greater part of the festivities would be over and the girls would be more willing and ready for serious work. Even so, we could not anticipate a great rush of students until after the fifteenth of the month, on which day the Feast of the Lanterns is celebrated marking the conclusion of all New Year festivity. Accordingly, we were very much gratified on the opening day to receive twenty girls into the boarding school and twelve into the day school. Previous to this, however, the list of students on our register told us that everything would be filled up long before the fifteenth; and not in contrast to expectations, it was only a few days until we were turning students away. Since that, some girls have been so anxious to enter our school that they have offered not only to furnish their own bedding, but in addition to this, to sleep on hard, springless, wooden beds very much unlike the more comfortable iron beds which the other

students have. Six of such wooden beds were ordered and squeezed into the dormitory, so that now the school is filled to overflowing both in sleeping quarters and class-rooms. At present we have fifty-two boarding school students and twenty-five day school pupils. Of this number there are thirty-three who have never attended our school before. The day school is also suffering from lack of class room, there being not one corner in which to place one additional desk. I might say, too, in passing, that of the fifty-two students in the boarding school, only six are receiving outside financial aid. All pupils are required to pay one dollar per month tuition and to furnish their own books and materials. The tuition, however, does not nearly cover the expense of keeping the students.

In spite of the inconveniences of the late start and the fact that no credit is being given for this half year's work—all students being required to take this year's work over again next year—there seems to be not the slightest lack of enthusiasm on the part of the girls. We have completely rearranged our curriculum to meet the requirements of the Hunan Christian Educational Association and are trying to be as up to date as possible. Our Chinese teaching staff was augmented by one teacher this year and now consists of six members.

While there are many things in the way of equipment, etc., that we could use to a great advantage, yet our crying need at present, as it has been for a number of years, is just the one that is expressed in the excuse which we gave day after day to disappointed Chinese girls when they beg to be taken in, namely, "I am sorry, but there is NO ROOM." My, what opportunities would be ours if only the space which we have were covered, enclosed, and equipped! But until our dreams come true we plan to make the fullest use of what we have, and thus to add "our bit" to the eventual complete education and evangelization of the whole womanhood of China.

ESTHER I. SELLEMEYER.



## Seventy Millions Worship Idols; 70,000 Christ.

**H**ERE you have a contrast that must stagger the imagination of every earnest Christian worker. This contrast is said to be true in Japan, where here are

Idolators .....	70,000,000
Christians .....	70,000

These 70,000 on the church rolls represent the fruits of sixty years of Protestant work. Those who have surveyed the field believe that with larger force and funds a great harvest could be reaped, now that even the Japanese have been awakened to the ideals of universal brotherhood as represented by America's participation in the world war.

The heathen of Japan set the Christians an example of fidelity to their religion. It is said that every Japanese goes once in his lifetime to Ise to worship. They are ordinary folk in ordinary garb, representing every rank and class. In the shrine city of Yamada, in Ise, are the grey temples of the sun goddess and her mirror, in the ancient groves, where thousands gather to worship after, purifying themselves in the sacred river of Izuzu.

In the neighborhood of Kompira in Shikoku, a former Buddhist temple was taken over by the Government and operated as a Shinto shrine. A million people a year pour \$150,000 into its coffers, and worship what has recently been identified by scholars as the Hindu divinity of the crocodile. At Nara are deer, horses, Buddhist garments, images and the colossal idol of Buddha, all worshiped by thousands of farmer-pilgrims.

At Momoyama, a multitude in a steady stream, after cleansing mouth and hands in the great stone laver provided for the purpose, prostrate themselves and pay honor to the imperial tombs.

What is the Reformed Church doing to change the figure from 70,000 to 70,000,000 Christians? Our missionaries are adding the mite of their strength to the other Protestant missionary forces,

but we must increase the number to four times its present size if there shall be any material increase in the number of converts to the Christian faith.

The heathen form themselves readily enough into bands to promote the prosperity of their religions. One such band of 400 young farmers goes to visit all the Buddhist temples in the country, at a cost of \$25 a head for the month's trip, representing an expenditure of \$10,000 and an outlay of time equivalent to thirty-three years. Where are the Christians who will do that much for Christ?

There is a fine opportunity at this time to show a real interest in the Christianization of Japan by large gifts to the Board of Foreign Missions for the rebuilding of North Japan College.

### Takeo Ashina.

JAIRUS P. MOORE.

**T**AKEO ASHINA is one of three graduates of the Theological Seminary of this year. How well do I remember when in the winter of 1911-12, when I was acting as supply teacher in the higher department of North Japan College one morning I found a new student had entered the class of English which I was teaching at the time. He was rather an unusually well-built Japanese with a "big voice," as the Japanese are accustomed to say, disposed to talk in a loud voice, and at times when it was not convenient for the teacher or students to have him do so, and it became necessary for the teacher to call his attention to this misdemeanor.

This young man, a teacher of a primary school, and the son of a Shinto priest of the city of Sendai, was the one concerning whom this sketch is being written, the graduate above referred to. His entrance into our school, as far as the writer's knowledge goes, was the first time he had been brought under Christian influence, or had anything to do with Christians. However, it was not very long before he became interested in Christian teaching which all our students receive, and very quickly responded to

the new influence which was brought to bear upon him as a student of a Christian school.

He graduated as a baptized Christian from the higher literary course, and before his graduation had decided to enter the Theological Seminary with a view of becoming a Christian minister.

Already as a college student in connection with one of our Sendai Churches, he was most active in Sunday School and all forms of Christian work. Because of his ability as a speaker, his intensity as a believer, he soon became a recognized leader among his fellows. He was a deacon of the Church to which he belonged, the head of the college Y. M. C. A., and always active and ready wherever work for the Master was to be done.

When Takeo graduated a few days ago, it was not only as the leader of the small class to which he belonged, but as the recognized leader of the school in all the Christian and moral activities of the institution. This influence which he had was wider than the school; it extended into the city, and even to the surrounding country, where Christian and evangelistic work was done. The great success of the Kanamori meetings when some fourteen hundred men and women decided for Christ was possible because Ashina san was the leader in making the necessary preparations for these meetings, and his activities while the meetings were in progress.

As has been said, he is the son of a Shinto priest and is also married to the daughter of a prominent Shinto family of the city which has priestly connections. His wife before their marriage had served as a Bible woman in connection with another Mission, and has the reputation of being a woman of high character and a successful worker as a Bible woman. Mr. Ashina has been assigned to the work at Hirosaki in the newly ceded territory in the extreme north of Japan. That these two in their new home and field of labors will do a successful work for the Master is our fondest hope and prayer. And that Takeo Ashina will become a bright and shining light in the work of

saving Tohoku for Christ is our cherished belief.

It is said that when he first made known to his father that he was a Christian and asked the father's permission for baptism, the parent at first strongly opposed his son's course, but when he saw that his boy was so persistent he yielded, and said, "Well, if you become a Christian I want you to be a good one."

An example of his courage as a Christian worker is that while as a student he and several of his fellows engaged in street preaching near the licensed prostitute quarters. The policeman of the beat tried to stop them. Mr. Ashina persisted that so long as they did not interfere with the traffic of the street they had a right to do this, and refused to obey the demands of the over-officious policeman. When the policeman became offensive in his language to the boys, Ashina, who is a big, strong fellow, told him that if he himself were not a Christian and he, the policeman, a public servant, he would knock him down for his rude language.

At the time of his graduation from the college course, the father in his priestly robes was present at the commencement exercises. After it was over, outside the college on the campus, father and son were seen standing together lovingly talking together. The son handed his diploma to the father, and the father walked off with it towards home, and the boy joined his companions. The writer and his wife noticed this little touch of filial and paternal devotion and were much impressed by it. Hence it is that it appears in connection with this sketch.

Some seven or eight years ago in the person of Dairyu Sakano, now one of our most earnest and most successful workers as pastor, we had the case of the son of a Buddhist priest becoming a Christian minister. Mr. Sakano was not only the son of a priest but a *kozo*, a temple boy, destined for the priesthood. Under such circumstances and with such bright and shining examples of the power and influence of our holy religion, who may say that Mission work is not worth while!



[During the Missionary Conference at Frederick, Md., the remark was frequently made, "I wish Dr. Bartholomew would publish these addresses." The long illness of the Secretary of the Board of Foreign Missions is one reason why these addresses did not appear at an earlier date in the "Outlook of Missions." We bespeak for them the same careful reading as they received a hearing at Hood College.—John H. Poorman, Mission Study Secretary.]

### The Call of God to the Workers.

EVERY age has its watchword, but the watchword of the ages is, "Go Forward." This is not a human command, but a divine law. It is the law of God written on all creation, and in every man's conscience. Forward is the beating heart of progress in the world. Obedience to it is the secret of all success in life. There can be no growth in its absence. When life stops death enters. When the blood refuses to circulate through the system, then the breath quits this mortal frame, and it crumbles into dust. When the tree fails to draw the sap, of which the earth is full, it withers and dies. When men stop they die, when they go forward they live. We must press on amid life's conditions, and use the God-given elements that go to make up the true life—the sure success and the eternal glory.

GOD has made man so that his eyes look forward and his feet move onward. Man is meant to go forward, and not backward, and he is fulfilling his true destiny only as he keeps pushing onward in the path of duty. Old things must pass away, and in the doing of *new* things we must leave the things behind that *are* behind, and lay hold on the things that are before. Progress is a test of character. Religion must always be a "walk" with God and a "work" for God. With much struggle, and amid many defeats, we must be ever advancing. Life is made up of new beginnings in the service of the Master. We may feel our weakness but we must not stand still. We must aim at the things that are far in advance of us. Let us not waste the time in idle calculations, nor look for present results, but simply "go forward" to the new life of self-denial and service. To stand still when the voice of God's Providence cries "Go forward" quenches the light of hope in the heart, and opens every avenue of the soul for the incoming of the powers of darkness and death.

THE work of God as it unfolds itself in every age, depends upon the divine favor and on human fidelity. All progress, spiritual and material, is the result of the co-operation of these two great factors. There are certain conditions that we must heed if we would succeed in life. Let me briefly mention them:

1. The *object in view* determines the kind and degree of progress. Those who have ever striven to raise the tone of a nation's life, and to bring the people on the road that leads to peace and plenty, have been preaching to mankind this great word of God's—"Go forward where God would have you go." How important that we aim high in life! He who contents himself with the world, covets its treasures and revels among its pleasures, descends to a brute, whilst he who seeks spiritual things and feasts on joys divine, ascends to a spirit.
2. With a good aim must flow *vital energy*. This is the controlling force in the realms of nature and of grace. The speed of a train depends upon the motive power in the engine. A carriage goes no faster than the horse drawing it. Oh what apathy reigns in the world! Men are so easy, sluggish and careless. There is also much *ease* in ZION. Many a harp hangs on the willows, the trowel rusts on the wall, the sword dulls in the sheath, and the trumpet fails to proclaim the truth. Christians wane and die. They have no desire to work for God, no

energy to grow in grace, no heart to persevere unto the end. How many battles might have been fought and how many victories won in the time that it requires stupid men to gird on the armor! What we need is the power of faith. Faith never yet was baffled, and never will be. Men of faith will always go forward. Faith can make a passage through the sea, level martial ramparts, make iron swim, trample on fire unhurt. It will find a key to every situation, and a saw that can cut through every difficulty.

3. All the effective work in the world has been the result of boundless faith on the part of the toilers. Nothing saps the strength of a man like loss of faith. Scepticism inevitably destroys a man's working power. If we would succeed we must banish doubt, and work with a resolute courage and a triumphant faith. Alas the world is full of men who shake their heads at all the great enterprises in it. They lack faith, that mighty principle of the soul, which breaks a way through every barrier, wrestles with difficulties, removes mountains, and masters impossibilities. Faith gives wisdom to the mind and adds strength to the heart. It is not easily terrified, never says, "impossible," and never believes in failure. Men of faith know of no defeat in life. They will not succumb to the shadow of a doubt in their pursuit of the prize which is set before them.

4. What we need is push to attain the goal of our ambition. Genius is the power to do what the hand findeth to do. Without labor it is no more genius than a bushel of acorns in a forest of oaks. There may be a steam engine or an electric motor in a man's mind, but it must come out before the world will know it and believe it, too. There are many men in the world who never advance in life. They wait for promotion until the heart grows sick; but the time never comes. The reason is, they do no more than they are told to do. They are like a wheel-barrow; you must push them before they will move out of their place. They have no faith, no pluck, no push. Such men are the human trailers in the world. You know that the street cars, known as trailers, have no "go" in them, they lack the motor power, and they must depend on the cars ahead of them, to drag them along. If a street car system were made up solely of trailers, it could not take anybody anywhere. Human trailers are always behind, they lack energy, they prefer ease to action, and they will never be heard of in the world's progress. There's always a class of men that are *going* to do big things in the future. They are waiting for something to turn up. "Things don't turn up in this world," said Garfield, "unless somebody turns them up." And no one will turn up a fortune for you. If any man finds a treasure he will be apt to keep it himself.

5. Success comes not to the man who idly waits, but to the faithful toiler who holds the torch of vigilance in one hand and the trowel of activity in the other. Too many men live on the past in the present, and forget that the command of God to His people is—"Go Forward." "To give up and let go is to forfeit the achievements of the past." To the victor belongs the spoils, and "he that endureth unto the end shall be saved." Never give up until God calls you from the arena of toil into the arcana of rest. He who hopes to get to heaven without a struggle will soon see his folly. No cross—no crown; no sweat, no sweet; no conflict, no conquest. The greatest men have had to suffer crushing defeat at first, but they persevered until the end and they were successful. Ah in that word UNTIL I find the secret of success. What we need in our lives is the spirit that will watch and pray and toil, *until* the work is done. Men are so prone to follow their own inclinations in the work of the Lord. They will not take the same blows in religion that they must take in business, and the reason why they prosper as mechanics and financiers, and not as Christians, is because they do not take pains in the way of salvation.



**A**H yes, there are obstacles in the way of every man who would go forward and do his duty. Development must have its rude shocks; evolution its transcendent earthquakes and progress its backslidings, but accept the necessity—count the cost—see to it that you are an active part in the great evolution of the race. What matters after all, the fears and foes that lie in our pathway, when we know that we are moving with the world movement, and the world is moving in, and for, and to Christ. There are no wrecks along the lines on which God orders the steps.

“Not in vain the distance beacons. Forward, forward let us range.  
Let the great world spin forever down the ringing grooves of change.  
Through the shadow of the globe we sweep into the younger day.”

**A**ND what is that younger day of which the poet sang? May we not believe it is the day of God's power and man's opportunity to conquer the wide, wide world for Christ? There has been no century, since the Christian Era, without its missionary hero, and no year without its ingathering of souls into the kingdom of grace, but if the command of the great Captain of our Salvation was ever applicable to any age and generation, I believe it is to our age and generation. The work of missions is an expression of the life and love of God. The history of the Church is the record of God's desire to seek and to save the lost. That God desires the salvation of every man that is born into the world is evident from the efforts He has made and the means He has given for man's salvation. In Eden, He gives a promise, amid the ruins of the flood, He makes a covenant; in the wilderness, He erects a mercy seat; in Bethlehem, he opens heaven by the advent of His Son; in Galilee, He proclaims the Gospel and institutes the means of grace; on Calvary, the Mighty-maker died for man the creature's sin; on the throne of heaven, the priest slain intercedes with unutterable groanings for people slain by sin and every transgression. In the world He has left a kingdom in which the shepherd of the sheep through the blood of the everlasting covenant, gathers, defends, and preserves unto Himself out of the whole human race, a chosen people who are to refresh the world like the dew and shine like the brightness of the sun.

**O**H, my dear brethren, the work of Foreign Missions is not so much a duty as a privilege. When God bids us, “Go into all the world and preach the Gospel to every creature,” he issues no arbitrary command. He only asks us to imitate Him in the work of redeeming love. “God *so* loved the world that He gave His only begotten Son,” and the word “Go” is only the echo of the love which sent Jesus into the world, and reveals to us that far-off divine event toward which the whole creation moves. That word “Go” discloses to us the secret of the universe, and by it we can interpret the whole course of history. In the plaintive song of the bird, the sigh of every breeze, the mighty currents of the ocean, the steady pull of gravitation itself, methinks I see the agencies, to waft His story and proclaim His Gospel. The sun shines, and the loving heart of man beats within him in unison with the command of Jesus: “Go teach all nations,” and save all people.

**T**HIS forward movement of Missions is a divine creation and under the control and guidance of the Lord. It is a work in and by the Church. Properly speaking, the Church of Christ is the great missionary society of the world. Every member of it is a herald of the Cross, a light in the darkness and a co-laborer with God. The cause of missions is not a luxury, but a necessity to the life of the Church. How significant are the words of Alexander

Duff: "The Church that ceases to be evangelistic soon ceases to be evangelical; and the Church that ceases to be evangelical, ceases to be a Church of Christ at all." Some people fear that as a denomination we may spend too much money on the heathen. Thomas Chalmers once said that "foreign missions act on home missions, not by exhaustion, but by fermentation." Christianity dies when it ceases to be aggressive. Our Church has more than doubled its membership since we are doing active foreign missionary work, and our home missionary work has never been so prosperous as now. The more grain a farmer sows, the richer his harvest, and the larger the givings for foreign missions, the greater will be the increase at home. That light shines the brightest that shines the farthest away from home. The absence of a desire to spread the Gospel implies spiritual paralysis, if not spiritual death.

**H**APPILY no other period in the history of the Church has shown so much zeal and fidelity for the spread of the Gospel as the past century. The cause of Foreign Missions is making marvelous progress on heathen soil. Missionaries now live and preach where before they could only do so at the peril of their lives. The kingdoms of the world are rapidly becoming the Kingdom of our God. The ruins of war, the wrecks of crime, and the spoils of vice have made room for Christian churches, charitable institutions, and happy homes. Happily the whole world is now open for the reception of the Gospel. Let us be thankful for it. Let us go forward and enter in and possess the land for Christ and His Church.

**T**O America is given the privilege, and upon America is laid the duty to preach the Gospel to every creature. Christianity is the great power in modern civilization. And where has the religion of Jesus Christ a stronger foothold than in our own land? We have the men and the means to carry the lamp of life into all lands. God calls us, as He did Moses in the ancient days, "Lift up thine eyes, Westward." The wise men, at the birth of Christ, came from the East, but they went westward. The chariot wheels of progress are moving westward. The heralds of the Cross sail westward. Aye, "Westward the Star of Empire takes its course." Let us follow in its train, so that life's setting sun may find us where he sets to rise no more on a sin-sick and troubled world.

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### How the Loss May Be a Gain.

There is but one view of the loss by fire of the North Japan College buildings—it is one of the greatest calamities that has ever befallen the Reformed Church, and especially in her Foreign Mission work. But calamities become blessings when the proper use is made of them, and at the right time. Now the members of our Church have the opportunity to show their loyalty to the cause by coming over with sufficient funds—say \$50,000—to restore the school buildings. We know they can, and we believe they will, but **Do It Now.**



### Telling Points About Modern China.

"China," it has been said, "is the sea that salts everything that flows into it."

\* \* \*

Many languages and literatures have flourished there and died. Christianity has now entered China. Shall it be swallowed up like the rest or become a radiating power?

\* \* \*

The Chinese are successful farmers and with them farmers have always ranked high in the social scale. They get the largest yield, per acre, per year, of any farmers in the world.

\* \* \*

Though it is the largest cotton yarn market in the world, China has only 1,000,000 modern spindles, against thirty-two times that number for the United States.

\* \* \*

Wages in China are unbelievably low. The women silk-reelers in Shanghai get from eight to eleven cents a day for seven hours' work.

\* \* \*

In the steel works at Hanyan, common labor gets three dollars a month; skilled mechanics get from eight to twelve dollars a month.

\* \* \*

In 121 of China's silk mills, out of the women and children employed thirty-five per cent. are children under fourteen years of age.

\* \* \*

China, however, is not entirely averse to modern labor-saving inventions. Fifteen thousand Singer sewing machines are sold there annually.

\* \* \*

The Chinese are anxious to have "foreign" goods that are beneficial, but protest against any articles that are harmful.

\* \* \*

China has one of the world's best postal systems. Rates are cheaper and de-

liveries more frequent in Canton than in New York.

\* \* \*

China has partially sacrificed her independence to the foreigners who engage in business in the coast cities. It has gone so far that in the park along the waterfront in Shanghai there is a sign: "Chinese and dogs not admitted."

\* \* \*

The West has brought into China a dangerous substitute for opium. Today half the world's cigarettes are smoked in China. After the expulsion of opium, five million dollars' worth of free samples of cigarettes were distributed throughout the empire. Free distribution still goes on.

\* \* \*

The number of deaths through ignorance, especially of children, is ghastly. The infant mortality rate is between sixty-five and seventy per cent.

\* \* \*

The present death rate in China is fifty or fifty-five people per thousand.

\* \* \*

The invention of printing in China antedates its invention in the West and books have for centuries been cheaply and widely distributed. Shanghai today publishes seventy-three newspapers.

\* \* \*

And yet from ninety to ninety-three per cent. of all the Chinese today are illiterate, and not one woman in a thousand can read or write.

\* \* \*

A child in China has only one chance in a hundred of being able to go to school. This is partly due to unsettled government conditions. Nearly 60,000,000 children are waiting for schools.

\* \* \*

The pastoral support in China has increased from nothing to sixty per cent. In some districts, all salaries for native pastors are paid by the Chinese, while in others every dollar from America is matched with another from the Chinese church.



FACULTY AND MIDDLE SCHOOL CLASS TAKEN MARCH 4, 1919, THIRD DAY AFTER THE FIRE.

Elder George F. Bareis, of Canal Winchester, O., a member of the Board of Foreign Missions and the President of the Board of Heidelberg University, has promised One Thousand Dollars towards the new North Japan College buildings at Sendai, Japan. This is liberal, and it should be a bait for 49 additional One Thousand Dollar contributions. Some of us are praying that in a quiet way we may solicit the funds to provide for this unforeseen expense in our work.



RUINS OF NORTH JAPAN COLLEGE BUILDING.



## North Japan College.

BY D. B. SCHNEDER.

**N**OTWITHSTANDING the great calamity that befell the school, there was an interval of only a few days before the annual examinations were held. The commencement exercises took place on March 25th, the date that had been set before the fire.

Commencement was held in the church. There was a large and sympathetic audience present. All the exercises were sanctified by our great affliction. There were 81 graduates: 67 from the Middle School, 14 from the Literary course, and 2 from the Theological course. Of the 67 Middle School graduates, 25 went out as baptized Christians, and of the Literary Course graduates all but 1 were Christians. Of the 14 Literary graduates 3 enter the Theological course, 5 have entered the Japan Mail Steamship Company, 3 the Bank of Korea, 2 become teachers in the Blind, Deaf and Dumb School in Osaka, and only 1 has no position yet. It is a splendid thing to see these promising Christian young men stepping into good business positions or other useful service, right after graduation. They will be a leavening power in society. The 3 theological graduates, of course, have places already. One of them is a young man of especially great promise; like a number of other good workers in Japan, he is the son of a Shinto priest.

After commencement came the work of fixing up places for the work of the new school year. Through the sympathy of many people of the city we succeeded in making some kind of temporary provision. We turned the students out of our Higher Department dormitory and fitted it up for recitation rooms for the college and Seminary students. For the fifth-year students of the Middle School we fitted up three rooms in the Seminary building; for the fourth year students the former College rooms; for the third yearers we are building a temporary shed at the same place where we are housing the second yearers in the old Y.

M. C. A. building (formerly Methodist Church), about two blocks away, which we bought last year. For the first year students the large primary school adjoining our premises kindly loaned us the use of their former Kindergarten building. The Church is used for the morning chapel services. Through the kind help of the prefectural office we were loaned desks, blackboards, teachers' desks and other equipment by various schools in the city, including the Baptist Girls' School. In every case it seemed a pleasure to help us out.

The entrance examinations were held on April 1st, the regular time. There were 271 applicants for the entering year of the Middle School, the largest number we have ever had; also in the examinations they showed the best scholarship of any set of applicants yet. Out of the 271 we could take only 108. It was very sad to see the large number of boys, many of them accompanied by their fathers or mothers, gathering to see the posted-up list of successful applicants, because three-fifths of them had to go away disappointed. For the entering year in the College there were not so many applicants. Only about 40 came, though we were prepared to take as many as 56. This drop from last year is no doubt largely due to our failure to even start our College buildings. We must do our best to prepare for next school year.

Our opening ceremony was held on April 2d in the Church. The next day was a national holiday, and work actually began on the fourth. It is a great contrast between the housing of the school as it was and as it now is. It is enough for weeping. The silent ruins of the once splendid building are like a nightmare on us all.

But God is using his affliction for our good. There is a new spirit among us. There is to be a new North Japan College, new not only in buildings, but new in spirit and determination. The sympathy shown from all quarters both far and near is wonderful. By mighty effort and by mighty prayer our sorrow may yet be burned into joy. The ruins of the

buildings have become a spot hallowed by the prayers of many of our students. In the midst of weeping our mouths have become filled with praise.

*Sendai, Japan, April 4, 1919.*

### Items of Interest.

There are some Secretaries of Literature who are making a special effort to increase the number of *OUTLOOK* subscribers. Among these we are glad to note Mrs. Irene Farnum, of Prospect, O., who made a drive for new subscribers and secured five. This makes twenty readers in a society of twenty-eight. Very good record!

\* \* \*

Dr. Henry Gekeler, of Akron, O., the aggressive pastor of the Wooster Avenue Church, reports that the support of Miss Rosina A. Black, a member of the congregation and a missionary-elect to Japan, is assured. He writes: "We hope for a great deepening of life as a result."

\* \* \*

Rev. George A. Dreibelbies, of New Bedford, O., asks: "Have we risen to our best, in the opportunities God has given us to do for the heathen world? May it not be God is speaking to us in loudest terms and warmest love, challenging us to arise to the very best that is in us for the salvation of the brethren over there?" This is his view of the situation after lamenting the loss by fire of North Japan College.

\* \* \*

Miss Yazu Takazawa is a recent graduate of the Philadelphia School for Christian Workers. She is also a graduate of our Miyagi Girls' School at Sendai, Japan. After spending another year in the Kennedy School of Missions she will return to Japan and engage in work among the women. On page 230 appears her life story.

\* \* \*

The buildings on the inside cover page are worthy of special study. The new road leading from the Lakeside com-

pound towards Yochow City was built under the supervision of Dr. Hoy and not only a fine piece of work, but a great convenience to all travelers.

### The Desperate Need of an Adequate Supply of Properly Trained Workers.

REV. STEPHEN J. COREY, L.L. D.

**T**HERE are probably at the present moment 2,500 fewer Protestant foreign missionaries at work in the world than there were before the war. Those who are familiar with the desperate need for workers in normal times tremble with apprehension as they face this tragic diminution in the forces at the front. While some of these will return to the work, we cannot hope that any thing like the full number, or even half the number, will be found soon on the field again.

Our colleges and theological schools



MISS YAZU TAKAZAWA.



have been so stripped of young men by the war that there will be practically no senior classes graduating this year, and the classes of next year will be greatly depleted. This will be true even though a large proportion of the students released by demobilization re-enter college very soon. We are faced with the possibility of a shortage of missionary candidates which may be greater in the next two years than it has been this year.

The United States, having suffered smaller losses in the great war than the other great Protestant nations, will for the present have to provide by far the larger proportion of new foreign missionaries for some years to come. Great Britain, heretofore the leader in the number of missionaries, is so stripped of her young college leadership by deaths in this war that America, instead of furnishing one-half of the needed new missionaries in the near future, must of necessity provide a much larger proportion.

These facts are sufficient to sober and even alarm us as we face the task of the immediate future. I must bring to you, however, another consideration which it seems to me is even more convincing and compelling than the others. It is the fact that world conditions have been so changed by the war that our old plans and programs for occupation of the fields cannot be considered now for one moment. We must revise our whole missionary thinking and doing in the light of the greatest favorable combination of circumstances which the world has ever seen. Doors of opportunity which were ajar before the war are now flung wide, and calls to advance which then seemed imminent are now so urgent and immediate that only the words of the Master Himself can at all express the crisis of necessary advance which is upon us: "We must work the works of Him that sent Me while it is day; the night cometh when no man can work."

Nothing short of an entire readjustment of our sense of values in regard to his work will do in this hour. If we accept the obligations which face us in

the Mission fields today, there is only one thing we can possibly do—that is to take the life selection part of our work from the place which it now occupies, namely, the place where this holy task receives but the tag-end of our effort and strength, and put it in the supreme place where it belongs! No campaign, no money-securing drive, no administrative effort should side-track this greatest of all tasks committed to us.

How fitting for this hour are these burning and classic words of Keith Falconer, the pioneer missionary to Arabia:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the Foreign Mission field."

A new thrill has come to American manhood. The young men who have gone to the front have been fighting for sacred ideals, for human freedom, for the liberation of women and little children. Many of those who have stayed at home have had the same lofty purpose. There is a new unselfishness in the world today. America has been giving her young life not only for others, but for other lands and other races. We have been crusaders on a distant continent and in a great cause. The same dominant note runs through the call for service in distant Mission fields.

America has a new acquaintance with the world. We have formerly been the most provincial of the Christian nations. We are now one of the most neighborly and far-reaching in our sympathies. Because our country was satisfied, selfish, and provincial in its policies, it was difficult before the war for us to think in world terms. It is easy now. Our living and planning for the future will touch the ends of the earth. Every one who thinks will have an interest in foreign lands from now on. The war has introduced us to mankind. God pity us if we shrink within ourselves again!

### Missionary Ankeney En Route to Siberia.

THE fires of patriotism continue to glow in the hearts of the foreign missionaries wherever they may labor for Christ and His kingdom. They are willing to follow the Flag with the Cross, even though it will lead them into regions that require great self-deprivation. Last year Rev. Alfred Ankeney, of Sendai, Japan, heard the call of the Y. M. C. A., left his post of duty there, to follow in the path of service that led him as a Christian worker into the very wilds of Siberia. It will be of interest to our readers to see how this young missionary accepted the trials by the way and endured them with the joy of welfare work set before him. What an asset to a man to be able to see the bright side on a hazardous journey and to write about it in a jovial spirit! Such a person will carry the buoyancy of a Christian into the very jaws of despair and destruction.

This letter, or rather portions of a letter, were written to the home folks, somewhere in Manchuria on the China Eastern Railway, en route to Omsk, Siberia, January 23, 1919. Mr. Ankeney says:

Here we are bouncing along in a big American box car. We have two double-deck bunks fixed up in one end, and a little stove, which at this minute is just cooking the grease out of us. I guess it is not many degrees below zero just now, probably not lower than 30, so we are comfortable. The car is ceiled inside and we have a couple double windows on each side, so we will be able to keep the cold out pretty well.

I have a little Corona typewriter up on my cot and I am sitting on my suit case, and I am just over the front trucks of the car, so you can imagine that it is not at all difficult to strike the wrong letters. My bunk mates are the Russian interpreter, who is a Lithuanian, I think; a Japanese Y. secretary, with his Armenian helper, on the way to China to do work especially for Russian prisoners returning from Austria and Germany. In another car are three American secretaries and another Lithuanian helper. One of the

American secretaries is a native of Bhemia. He does our cooking. Then we have five Czech soldiers for our guard. They eat with us and are bright looking young fellows. We feel perfectly safe in their hands.

Two of us left Vladivostok on the evening of the seventh, but were unable to go on with the Red Cross train on which we were riding, so were held up at Harbin until the morning of the 22nd when we pulled out on this special Y. M. C. A. freight train. It is so cold now that the windows are frosted so that we cannot see much of the scenery. But for these two days we have been riding most



REV. ALFRED ANKENEY.



over a vast plain. About noon today the monotony was broken by a few hills along the line. We also got to see and meet interesting trains, such as Seminars, which we met this morning. He had an armored train preceding him and following him. We also crossed one bridge which had been protected by trenches and barbed wire entanglements. I'm not telling what we will see before we reach our destination. It seems sort of like a dream to be going right out to the front where the fighting is still going on. It is cold out there, too. It was 40° below zero while we were at Harbin and that is only a taste of what is coming.

I should like to tell you something about the people of Siberia, but it is hard for me to make up my mind about them. They are not Americans, that much is sure. I fear that I have seen more of the weaker element among them than the stronger. Those who have lived here, as we have in Japan, and have settled down to working slowly, have many words of advice for the people. But they do seem backboneless to me. The intonation and inflections which they use in speaking seem to lack the positive strength and flexibility of our own language. They have been beaten at being courteous, at least in the matter of greetings and farewells. They do a lot more handshaking and kissing the hand than we do. The handshaking was probably more noticeable to me because of being away from it for so long in Japan.

One of the greatest treats I have had has been the music. The Czechs are splendid musicians and their Fifth Regiment Band and Orchestra were in Vladivostok for a good long time and played for us in the Y. hut and gave benefit concerts in other places. They also had a good male quartet with them and a violinist who was a wonder. We had a treat a couple of weeks ago, when the British flagship Suffolk gave a farewell party at the hut. They arranged a concert, putting the Suffolk Orchestra, the old reliables, such as the "William Brooklyn" Orchestra all together. They played under the direction of each leader in turn. They stuck to the

old reliable, such as "William Tell," "Poet and Peasant," and "Aida," but it was a treat. There were about 70 men in the combined group. The Brooklyn Orchestra is composed entirely of Filipinos, and they deliver the goods, too.

Our hut in V. is divided into two large rooms, one an auditorium and gymnasium, and the other a lounging hall. Downstairs is the canteen, information desk, billiard tables, fireplace and piano. Upstairs, which is really only a balcony, are the tea service writing tables and moving picture machine booth. This is arranged so that pictures can be thrown either into the hut or into the auditorium.

The women take charge of the tea service. I believe it is a safe bet that lots of men filed past that tea counter just to have the women wait on them and talk to them, not because they were hungry for tea and cakes. I have heard it over and over from the boys that these women were the only American women they had talked with for a long time and it sure did them a lot of good. The two ladies in charge are wives of Y. secretaries, but other women living in the city help regularly. The American Consul's wife is one of them. The Red Cross girls get in once in a while to help, but they are usually too busy.

Do not know how soon we will leave this burg, but hope we will be on our way pretty soon. It will probably take us more than two weeks to complete our trip. I hope I will not be too busy to tell you all about it when we arrive at our destination. We were told when we left Vladivostok that we need not expect to return before summer, so I do not know when we will get back. There is much more work out here than there are men, so wherever I am there will be loads to do. The crisis is not yet reached, I believe, and there is no telling what will turn up. It looks as if the railway will be managed by the American corps and that ought to relieve conditions a great deal. We see stacks of bags of wheat and beans along the line, with no cars to move them. It is a wonder that any trains run, but they do.

**My Life Story.**

MISS YAZA TAKAZAWA.

**P**AUL in his letter to the Ephesians tells us that Christ loves the Church and people and gave Himself for it. Love is the central feature of Christianity. I remember the story of Hosea. Yes, there is the picture of Jesus Christ and His Church, and I am certain that as He walked here and there, mingling with people and talked daily with those disciples, revealing the divine capacity of His love for them, they must have marveled in their inmost soul of the big expression of His love. In writing this I could not help to thank God that we Japanese people could know Jesus Christ through the missionaries. I always think that if the missionaries had not come and had not loved us, we could never have known the love of Christ. It is a wonderful privilege that we are loved and that we have received the great message of Christ.

I was born in a Christian home at Iwanuma-Machi in Miyagi-Ken. There were three brothers, one sister and myself in my home. My grandfather being a Christian, sought to make us sincere Christians, too. One of my brothers was baptized by Dr. Schneder. Two others and sister were baptized by Mr. Kajiwara. My sister died after baptism, when she was eighteen years old.

When I was twelve years old my Sunday School teacher, who was also the music teacher in the Girls' School, asked me to enter the school. Of course, my parents were willing to allow me to go, and I was baptized by Mr. Kajiwara. For about one year after I was baptized I had many strivings in my heart whether I should become a Christian. But, seeking earnestly, I was awakened by the Spirit of God. I recognized how God was drawing me nearer and nearer, and I kneeled before His throne and gave myself completely to Him. Since then I have not had any struggles. I did not tell any one in the Girls' School except one of the teachers. Understanding my difficulty, he talked with me and was but

a visible instrument of God to bring me closer to Him. I now have a great peace in my heart and I have decided to devote my life to God's work.

When in the Girls' School I went to teach in the Sunday School. I graduated from the school four years ago. From there I intended to take an examination in the English College in Tokyo, at home and during my spare time I taught in the Sunday School in my own town. During the winter of 1916 the call came to me from Canada, asking me to work among the Japanese people under the Methodist Church. My parents were not willing to have me go to a foreign country, but I prayed about it and was definitely led to go to Canada.

When I reached Westminster, of British Columbia, I found there was no Women's Society in the Church. We started with classes, one for sewing and one for English. We then gathered the children together and started a Sunday School. It was not large, for we only had six, but they were faithful, and came regularly. There are so many Japanese children in Canada, and, as I was the teacher, I tried to get as many as I could. The children do not speak the language so I was asked to teach them. I taught from two to three hours a week. I began teaching them the Bible that they might know about Jesus. I tried to make Christians of them, but, as far as I could see, I was not very successful.

In 1917 I came to Philadelphia through Dr. Faust to take a Bible course. I count it a wonderful privilege, and have been wonderfully helped by the Reformed Church people in the two years that I have spent at the Philadelphia Deaconess School. I graduated from this place on May 6, 1919.

I am expecting to go to Hartford Mission School next year. Then I am expecting to return to Japan with my great purpose in view. I wish to share the salvation with my own people in Japan. After I return I will try to bring many people as far as possible into the Kingdom of God. Missionaries have done a great deal for our people.



# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

## Planting P's—The Call of Spring to the Local Societies.

**N**ATURE offers many analogies. In this growing, developing time of the year, vegetable and flower gardens are receiving attention, in which the planting of peas leads one to conclude that there are P's for the Woman's Missionary Society to plant now that the Recruiting Campaign is over, the Classical Meetings have been held, and all the reports have been made. The local leaders find themselves in possession of many new names, and the wise are aware that the end of the campaign is the beginning of the work.

Whether these new members are to be an asset or liability does not wholly depend upon them, themselves, although they have their part to perform. How shall we assimilate this new material in a perfectly normal, wholesome way? is the most pertinent question before our work. The new people must be put to work, but before they see us as we are let us walk through the garden of our organization and activities to observe the places to do our planting. Really nothing much can be done till the plot for cultivation be well laid out and clearly defined for procedure, therefore this part we shall call

**PURPOSE.** Is your society prone to pursue paths of promiscuous pursuits, or do you pointedly promote the progress of missions? If you are a brand new organization, plant a platform, that prevails particularly for the propagation of the Gospel. Precaution against irregular practices in first plans will prevent possible perils of otherwise perfectly proper pursuits which should be performed in their particular places. A society should

ever ponder and push the pact with the pilot—the W. M. S. G. S. You are a part of a propelling plan to produce power to publish to the pagan and perplexed peoples the perpetual love of God. This is not play, though pleasantries are present as we present the pleas, and provide the privilege of not only pardon and peace of soul, but promise of prosperity in private and public life that percolates through piteous places of earth's provinces, wherever the principles of our Pattern are plied. To put these points into a position of prompt practicability, there must be a

**POLICY.** A good president believes in painstaking preparedness. Piety should be prodded with a pithy program. Perhaps the problem, the plight, the pangs of your work would find a panacea in a more liberal prescription of participation on the part of more persons. Even the prejudiced of the parish may perceive the patent phenomena of God's world, and be persuaded by prepossessing personalities to take a passport to the parlor or platform to present some phase of the cause. Plan far ahead. Set a pace of possible points like a prize to provoke all to purchase the prestige of power that is pending when we pour out ourselves in the personal concern for people. Be plastic, yet hold fast professed pristine principles; profound, but not prosaic; prolific, but not profuse. Push out, pull in, prop up, press down as occasion proposes, to put out the partition between plebeian and patrician, for there is no partiality on any ground but proficiency. Pledges, not dues, will make gifts plentiful, and prosperity chronic, if the principles about possessions taught by the Pastor of our souls are the private practices of our lives. Protest against the plea for pennies; give the penny a pension, obsolete

in a land of plenty. The personality of the principal people, poor or privileged in spirit, sets the pace. Petty promoters should not be allowed to parade their pathetic projects, but prohibited presto. Prevalence of such persons causes the disease of poverty, the pathology of which portrays the possibility of not only paroxysms of pecuniary contraction, but actually plunges some into parasites, a peculiar phlegmatic peril which the plate is passed, or pledges taken. Do not let the parsimonious paralyze the prospect of the dollar pitch. In reverence prevent the meter of the Gloria Patri furnishing the words "As it was in the beginning is now and ever shall be"—"ten cents a month, proof of the profit I receive from the potent blessings of Christ." Pave the way for the cheque book, pluck up the caste system of perfunctory giving. Let not pressure, but the pull of the plea plunge every person into her purse, then it is patent that it is positively praising God, if it represents the par value of the contents.

Purpose and Policy well planted will produce many pods of POWER. P's to be propitiously cultivated should be planted particularly deep, so new portions of earth may be plentiful filled in from time to time, to prevent the roots of peas from burning out when the hot planet's rays pelt down on the plants so persistently. So, plans for prayer, for program, for pledges, for participation, for personal work—all these will procure a profusion of products if in patience you persevere to fill in around the growing plants of purpose and policy which permits you to provide all other good points in this missionary society garden. Pluck up the weeds of ignorance and indifference with the pick of profuse perusal of printed pages. Poise and power is yours as a leader if you plant these P's, eliminating all persimmon pessimism; you will not only assimilate the new people, but make them pioneers in the work for all progressive projects that provide for the propaganda of the Gospel of Christ till the Potentate of earth and heaven comes to rule and reign.

### No Race Distinction.

Everything that the Young Women's Christian Association is doing for white women, it is also doing for colored women. It is among the first of all organizations to recognize the valuable contributions the colored race made toward winning the war, and is making in times of peace to industry.

### Greeting to the New Members.

TO all the new members who have been received into the Woman's Missionary Society as a result of the Recruiting Campaign, the OUTLOOK OF MISSIONS extends greetings. Our one missionary magazine hopes to count you among the interested readers. In business we cannot draw interest without an investment; your value to the work as well as the joy you get from it, is strictly conditioned upon what you invest in it.

How gloriously American women threw their whole hearts into war work! It was the one-mindedness and clear purpose that brought our resources and energy to a maximum pitch. Shall this talent lapse back into the old life? Surely there must be thousands of women and girls who have discovered themselves and do not wish to live with the old self but rather that worthwhile something that came to them, which gave back such satisfaction in knowing that they were lifting humanity. It was just that, that kept us up when ordinary motives would have lost their grip upon us. While the spirit of sacrifice and service is still uppermost in the minds of the people you have been asked to join the W. M. S. which means a still higher challenge to your powers, if you receive it as you should.

As the *Rainbow Poster* declares: "We are federated to fight for 500,000,000 women against their enemies, SIN, DIS-EASE, IGNORANCE, and CRUELTY. Our commander is Jesus Christ; the Bible has given us our commissions clear and straight; He has promised to be with us all the way, and declares that if you do not follow Him we cannot be H



disciple. Our uniform is the whole armor of God and the field is wherever women and children are without Christ. His decoration will be the cross in our hearts, then when we have finished the good fight the honorable discharge will come in His "well done, thou good and faithful servant, enter into the joy of thy Lord."

You have enlisted then for these reasons:

"1. You have done it for your own sake.

"2. For the sake of those who are waiting and have been waiting so long.

"3. For the sake of the day in which we live.

"4. For His sake."

Perhaps you have never participated in organization work before. Go into it with a spirit to contribute your best. There has been too much of the hand of pity that pats and pets, we need more of the hand that picks up and pulls up when the challenges come. A most thrilling year of study and activity awaits the Women's Missionary Societies of the land of all denominations. You have joined the work in time to start with us next September in our new program on Americanization and Medical Missions. Keep up your attendance at meetings, for everyone missed is a link lost in the chain of interest, and investment you could have made.

### The Test of a Conference.

HELEN BAREIS.

A Missionary Conference should measure its success not merely by numbers, by its good speakers, by its congenial fellowship, by its pleasant and satisfying physical accommodations, nor even by the personnel of the management, though all of these are important factors that make for the success and helpful influence of the Conference. After all, the acid test of such a Conference is what is accomplished through the ensuing year by those who were fortunate enough to be a part of one of these gatherings. As a testimony to the value of attending one of these large interdenominational confer-

ences, one who attended the Chambersburg Conference last year for the first time, gained inspiration and material of all kinds which have helped in all kinds of missionary work during the year. Largely from suggestions received there, she has made several addresses on Methods for Woman's Missionary Societies; led several public meetings; made a set of posters for the year's work which have been used locally and copied somewhat throughout the Synod; prepared some special stunt or feature once a month for her local Sunday School; secured twenty subscriptions to the *Missionary Review of the World*; used methods in her local W. M. S. that more than doubled any previous Thank Offering of her society; and in many other ways helped to keep up the missionary morale locally and elsewhere. It is surely a wonderful experience to get in touch with what other denominations are doing, and to become acquainted with the strongest leaders from our sister Churches, as one is sure to do at Chambersburg.

### An Anniversary Greeting.

MAYME E. SCHOEDLER.

**W**E are celebrating an anniversary, 'tis the tenth birthday of the OUTLOOK OF MISSIONS. We are rejoicing together and celebrating the event. However, our mind reverts to "*The Woman's Journal*," our first official organ. That was a weak beginning made in humble faith with its early staunch supporters. We despise not the day of small beginnings. It was the time also that woman's work became a *distinctive* department of work. We revere the example of heroism, faith, perseverance and self-sacrifice. The foundations were well laid and we cannot refrain from taking this little retrospective glance. We desire also to take a prospective glance, and we notice that it contains three departments. Home Missions is our basic work; foreign missions is our world-wide field; the appeal from woman proves we have not turned a deaf ear to her cries. Indeed, we have no wish to belittle the real,

deep influence of the many channels by which the Gospel message is going out in various directions, and no one can over-estimate the importance of our work. It has been said, "The Bible can go where you and I cannot go, can stay where no one else can stay, can comfort when no other voice is heard." Is it not also true of woman? She with Bible in hand, may at times at least go and stay and comfort when man cannot enter. The three departments of our OUTLOOK OF MISSIONS evidences a beautiful spirit of harmony. "United we stand." Our hearts prompt us to say a few words to our beloved and very able editress, Mrs. Edward Evemeyer, who has the gifts and heart to write and whose labors of love we so much appreciate. Her three-fold consecration of heart and mind and will is visible to us all. Our congratulations to the OUTLOOK and to our editress. May many more years of useful service be yours. But, me-thinks I hear her say; "Dear reader, do you read it carefully, prayerfully? Do you love it and work for it?" A real celebration of any event consists not in grateful feeling only, but in deeds. We trust this celebration may prove a stimulus, but if all were to end there, it were better we had not received the stimulus at all. Let the love, faith and prayer be propelling powers to lead us on to greater things.

We need the OUTLOOK OF MISSIONS. We do all only partially if we know only partially. This need not be the case, for we have a magazine which brings the needs of the world to our very doors.

Let us not close our eyes lest we close Heaven's gate against us. What a joy such a magazine brings. What smiles there are today as we celebrate this birthday, not only for a day or a month! How many prayers have been offered for all connected with it and for the work itself! Prayers are still needed. Let us face tasks for which we may feel inadequate with a prayerful spirit. God speed the OUTLOOK OF MISSIONS.

We are not a poet, yet in our bosom there slumbers poesy today which breathes a cheery wish for many more

years of usefulness, coupled with a deep sense of gratitude.

Before closing, it may be expedient to add a few words as to the reason for the existence of such a magazine. It is our Missionary Magazine. It treats of the greatest movement in the world. In it we learn of the results of our blessed religion, the only one which gives tone and color, life and power to all things;—educational, literary, political, social, yea even religious. We know that propounders of many new truths appear daily;—from the quiet sittings, from gatherings of many who are eager to secure oracles given by God-possessed men, from marches on the street and lane and many adhere to the one or the other. This is true of America and the rest of the world. Let us not be alarmed. Christianity is firmly rooted and the branches are bearing fruit.

You will read in this magazine not only what is done, but what is being done. It contains a summary of our work, all of which betokens a healthy condition.

The adage reads, "Do not swop horses while crossing a stream." Editors, too, come and go; magazines change. However, whilst changes have been necessary, the adage does not apply to us. Changes come as time rolls on. We moved onward and forward and each time made progress. After many days of toil and prayer, after heavy expenditure in many ways, we are amply repaid. God bless all our chief editors, and our department editors. He alone can give the increase. It is a truism to say the present is full of transition. God never changes; His conditions are the same. May He never find us wanting, 'tis He who never faileth.

Allentown, Pa.

It is a terrible thing to say, but alas, it is a true thing: Christ suffers for your sins and mine. Men will have none of Him because of what they see in us. They see our selfishness, our pride, our envy, our malice, our greed, our guile, and they say, "That your Christianity? We will have none of it." . . . . A caricature Christ keeps men from coming to the real Christ.

—J. D. JONES.



## Literature Department

MRS. IRVIN W. HENDRICKS  
CHAMBERSBURG, PA.

### Literature Chat.

THE table used for literature in the living room must not look *too* orderly, but just comfortably inviting, so that each member of the family may find there the desired reading matter and feel free to use it. Our desire is that this table may prove inviting to every member of the W. M. S. family.

"Jottings From Japan" is the title given to this modest little magazine from the Sunrise Kingdom. It is so unobtrusive amongst all of this missionary reading matter that it may be overlooked, therefore your attention is called to this publication of our Japan Mission. The January number contains a picture of Rev. Alfred Ankeney as a Y. M. C. A. worker at Vladivostok, Siberia, and extracts from a most interesting letter written by him. A number of members of our W. M. S. have aided the growth of this publication by donations and others may do so if their attention be called to it. Twenty-five cents, fifty cents, a dollar from you will encourage those in charge of this interest of our Japan mission.

Christian literature for the women and children of mission lands, is a worthy subject for our societies. We have all heard of the publication "Happy Childhood" for the children of China, which is filling a great need. Now we learn of a meeting held recently in Boston where Mrs. McGillivray of China told of the great need for the Life of Christ translated into the Chinese language in a form adapted for small children. When she pointed out that in the land in which one-fourth of the children of the world live, there is no illustrated Life of Christ suited to their needs, a woman present subscribed the amount necessary for the translation.

A special program on the subject of "Christian Literature" may be secured for 5 cents from Miss M. H. Leavis, Medford, Mass.

You will be interested to learn that the Christian Literature Society of Japan, recently announced the publication of a choice collection of Anthems translated into Japanese by Miss Kate Hansen of the Miyagi Girls' School.

The picture of our "Mexican Neighbors Waiting to be Taught" on the cover page of the March *Missionary Review of the World*, has a special appeal which prepares us for the fine articles, suggestions and methods found within. The Preparedness Program and Campaign for Recruits taken up as Federation methods for the coming year is very similar to the Recruiting Campaign conducted recently by our W. M. S. If any of our societies have not yet conducted a campaign, or are ready for another, they may want to organize a Rainbow Division to take charge of its conduction. Literature for this campaign consisting of a set of six posters (50c) and a rainbow-colored envelope containing six leaflets and prayer and pledge card with hymns (5c) may be secured from Miss Leavis at the address given above.

Have you heard the date for our denominational Summer Mission Schools? Only one has found its way to the literature table at this writing, and that one will be held at Hood College, Frederick, Maryland, July 21-28. After all the fine reports of the Hood College Conference of 1918, and the enthusiasm of those fortunate enough to have been in attendance, one predicts that when the season for the 1919 session arrives, prospective students from all directions will be seen "winding down trolley and flivver, into Fredericktown." "Horse and foot" as used by Whittier doesn't fit present-day modes, and anyway this patriotic poet was not writing about Summer Mission Schools.

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If we expect to appropriate the "whatsoever" of His promises, we must strive to comply with the "whatsoever" of His commands.

—SAMUEL B. RANDALL.

## CHAPTER IV. AMONG NEGRO LABORERS.

STUDY—*Matthew 7: 1-15.*

**I**S there a feeling in your community that other races, nations and classes are inferior? How does this affect the claim of equal justice and opportunity? Note the Californians' attitude toward the Japanese, the Texan's attitude toward the Mexican, the general attitude toward the Negro, Hungarian, Syrian, Italian, etc.

Has not the war brought home the equal responsibility and interdependence of all citizens of the United States? Should we not lay aside all prejudices and dislikes in order to bring about a better nation and a furtherance of Christ's Kingdom?

**The Negro a National Not a Sectional Problem.**

Paper (or three short talks):

The Negro—As a Citizen. His value: (a) In the home. (b) In the field. (c) In the shops.

The Negro—As a student before the Civil War. Since the Civil War.

The Negro—As a Christian. What is being done for him spiritually by our own denomination?

Talk—The Negro is migrating from the South because of—

- (a) His legal status.
- (b) Lack of protection to life and property.
- (c) Low wages.
- (d) Lack of educational advantages.

## TOPICS FOR DISCUSSION.

What has the Negro done to help win the war?

What problem has the migration of the Negro brought to the North? To the South?

What disadvantages or advantages has it brought to the North? To the South?

Who should be the workers among the Negroes, and is there light ahead?

The far vision—A time when there shall be neither Greek nor Jew, barbarian nor Scythian, bond nor free, but Christ all, for all and in all. Col. 3: 11.

JOSEPHINE Z. DIEFENBACH.

*Dayton, Ohio.***Hood College Missionary.**

GERTRUDE H. APPLE.

**I**T is nearly ten years since the students and teachers of Hood College decided to undertake the support of their own missionary in the Foreign Field. To be exact, in the spring of 1910, under the special stimulus of the Laymen's Missionary Movement, Miss Mary Gerhard, of the Class of '99 and later a member of the faculty, was chosen to represent the College as a teacher of English in North Japan College, Sendai, Japan.

This has been a labor of love during all these years, and during the present year, in spite of the many war drives and calls for help, the missionary appeal was responded to more enthusiastically than ever.

This most interesting drive was opened by a Japanese supper in Shriner Hall;

the dining room was attractively decorated with Japanese lanterns and flowers and the students who served were dressed in Japanese costume. After the supper the student body adjourned to the social room, where a Japanese entertainment was given. Here Miss Esther Wotring, President of the Y. W. C. A., explained to the new students the nature of Miss Gerhard's work and the part the present Hood students were expected to take in its support. The campaign was continued the following morning, when Rev. Mr. Kieffer, of the First Reformed Church spoke to the students at the Chapel exercises. He urged especially the great need of work in Japan at the present time, and the great importance of carrying it forward. Following chapel, a canvass was made by classes, and of the faculty, and the returns reported to Miss Kathryn Alwine, the treasurer and director of the drive.



The culmination of the campaign came on the following Sunday evening at Song Service, when the report of both the College and the simultaneous campaign at Hood Seminary was made. Instead of the \$600 asked for, \$840.15 were subscribed. The report called forth great enthusiasm and the success of the campaign indicated the high regard for Miss Gerhard, and love and loyalty to Alma Mater in this, the very flower of her benevolent work.

### Life Members and Members in Memoriam

MRS. R. ELLA HAHN  
425 NORTH FIFTH STREET, READING, PA.

### Three More Gold Stars for Our Service Flag.

With deep gratitude and in the spirit of Christian Triumph in lives well spent we add three more gold stars to our Missionary Service Flag which is being made by the department of Life Members and Members in Memoriam.

These "service stars" represent Mrs. Anna Catherine Snook, Lima, Ohio; Mrs. William Wemmer, Lima, Ohio; Mrs. Clara Rhoda, Lima, Ohio.

Mrs. Anna Catherine Snook was a charter member of First Reformed Church, Lima, Ohio. Her faithful devotion to the work of Christ's Kingdom was felt in all the departments of this congregation throughout her whole life.

In the same Church Mrs. William Wemmer and Mrs. Clara Rhoda worked with a loyalty that was both a help and an inspiration. The First Church deplores in the death of these members the loss of three strong supports and three noble Christian women.

No better tribute could be paid to the service these splendid women have rendered our Common CAUSE than the stamping of their memory in stars of Gold upon our service flag "MEMBERS IN MEMORIAM."

### Summer Schools of Missions.

THE MIDDLE WEST.

**A** PERFECTLY new Summer School of Missions is to hold its initial session this year on the shores of charming Lake Geneva, about seventy miles from Chicago. It is a much frequented spot for conferences of students and Sunday School workers, but never before has there been held a school which is exclusively for women and young women, and where the Women's Textbooks have been taught.

The Committee considers itself most fortunate in securing Conference Point, for the dates June 26 to July 3. It is aiming for two hundred upon this,—its first session.

Is the dear old, full-of-happy-memory school at Winona Lake to be given up? Far from it. Plans are under way for the largest school in its history. The dates are June 19 to 26, immediately preceding the Lake Geneva School. Over four hundred and fifty were in attendance last year. We hope to go over the five hundred mark this year. One Church that sent three delegates has said: "We cannot afford to do otherwise since we have tried the plan of sending representatives to Winona. It assures us prompt, prepared leadership, which means successful Mission study classes and a deepened interest along all Missionary lines of work."

The Interdenominational Committee of the Central West for Missions under whose auspices these schools are held, believe that one of the greatest needs today is trained leadership, and that the best place for securing such training is at a summer school.

The faculty for these schools has been wisely chosen and represents the very best from all denominations.

MRS. AUSTIN HUNTER,  
2425 Jackson Blvd.,  
Chicago, Ill.

*Chairman of Publicity.*

## Young People's Work

MRS. JOHN LENTZ, SECRETARY  
218 BROADWAY MILTON, PA.

### Mission Band Program.

#### June.

BIBLE TOPIC—Stories about Jesus.  
Prayer co-related to Scripture lesson.  
Use *OUTLOOK OF MISSIONS* and *Everyland*.  
Missionary for the month, Miss Helen B. Ammerman.

#### FIRST WEEK.

Jesus calling His disciples. Math. 4: 18-22.  
Pray for all the followers of Jesus.  
Study, "Comrades from Other Lands," pages 11-18.

Read about Miss Ammerman first week.

#### SECOND WEEK.

Jesus' care for the helpless. Mark 2: 1-12.  
Pray for the helpless everywhere.  
Study, "Comrades from Other Lands," pages 19-25.

Read about Miss Ammerman second week.  
"Flag Day"—The story of our flag.

#### THIRD WEEK.

Jesus' care for children. Mark 10: 13-16.  
Pray for the children of the world, "red and yellow, black and white."  
Study, "Comrades from Other Lands," pages 26-35.

Read about Miss Ammerman third week.

#### FOURTH WEEK.

Jesus' care for a blind man. John 9: 1-7.  
Pray for the blind. Remember the soldiers and sailors.  
Study, "Comrades from Other Lands," pages 36-46.

Read about Miss Ammerman fourth week.



MISS HELEN B. AMMERMAN.

### Miss Helen B. Ammerman.

Our missionary for the month of June.

#### FIRST WEEK.

Come with me to the hard coal regions of Pennsylvania to a town called Shamokin. It is Sunday. Little companies of people are on their way to church. We will go, too. That morning we find the minister in one of the churches asking the question from the Good Book, "Who shall I send? Who will go for us?" A little girl is sitting with her father and mother, and brothers and sisters in the family pew. As the minister repeats the question she says to herself, "Why should not I go? I am small, but I will grow. Then, perhaps, God will send me."

#### SECOND WEEK.

As she goes to school and finishes the course in the High School, from time to time she thinks of the Japanese and Chinese boys and girls and the question which the minister asked comes back to her, "Who will go for us?" She becomes a teacher in the Sunday School and takes charge of the Junior Christian Endeavor Society. She often tells stories about the people over in Asia and Africa who do not know about Jesus. And, then, her heart thrills as she tells them of the missionaries of our Church—like Dr. Hoy, Dr. Schneder who is her pastor's own brother, Dr. Moore and others.

#### THIRD WEEK.

One summer she attends a great Christian Endeavor convention. For six years she has been teaching in the public schools, but she feels that God has a special plan for her life which He will soon show to her. Not long afterward she goes to the Mt. Gretna Missionary Conference, and while there she decides to become a foreign missionary. The question is answered, and she is happy!

#### FOURTH WEEK.

But before she can go the way must be cleared. She is very anxious to help in the training of native Bible women. Several years must pass before there is any opening. In the meantime she spends much time in prayer and keeps busy in the work of her home church. She takes a special course in the Kennedy School of Missions, Hartford, Conn. When the word comes to get ready to go to China she is overjoyed, but just then the Great War breaks out and for a time seems to forbid the sending of any missionaries across the Pacific. At last, she goes with a number of other new missionaries. On their way to China they visit our work in Japan.

Her first year in China is spent in the Language School at Nanking, and then for several years she helps in the splendid work of the Ziemer Memorial Girls' School, Yochow City, and now is an evangelistic worker.



## The Review of Opium in China.

MISS LEONA C. KUHN.

THE review of opium in China is a tale of internal weakness, external exploitation and lastly a vindication of national and international morality due to Christian influence at home and abroad.

Opium is a narcotic drug prepared from the juice of the opium poppy and not a native of China, but of India, Turkey, Persia and Egypt. Probably introduced into China by the Arabs in 1280-95.

It was used as a medicine previous to Indian trade, and seems to have greater attraction to the Chinese than any other nation on the face of the earth. It has destroyed more of them than war, famine and pestilence combined.

Owing to the subtle nature of the drug, when once addicted to the habit, it is extremely difficult to overcome.

"It not only destroys physical vitality, but moral power leading to a complete paralysis of the will." One of her leading statesmen says: "It transforms the Chinese into satyrs and devils." But some of the best Christian workers have been reclaimed from a condition considered hopeless, showing the efficacy of Christian regeneration.

In 1757 the monopoly of opium cultivation was carried on by the East India Company, an association of merchants, chartered by Great Britain for the purpose of trading in India.

They became a great monopoly, employed great armies and conquered vast provinces in India. China became a rich field for the exploitation of opium.

From the time of its introduction into the country the Chinese government was opposed to its traffic. Importation was forbidden by the Chinese emperor in 1796. Opium smoking punished by severe penalties which was increased to transportation and death, but China was not strong enough to enforce its opium policy.

The British kept on smuggling in the

opium. Gradually China herself began to cultivate the poppy until it was grown in half of the provinces equal to the quantity that was imported from India, which in the meantime had reached 16,877 chests per annum.

In 1834 Great Britain revoked the charter of the East India Company and undertook directly the administration of Indian affairs. She appointed a trade commissioner to China.

China again protested against opium importation, issuing a proclamation in 1839 that if the English opium ships serving as depots would not leave they would resort to force. Outrages were committed on both sides. The situation became acute. Finally the British commissioner agreed that all opium in the hands of English merchants should be turned over to Chinese officials, and also exacted a pledge from the merchants to quit the opium traffic. In consequence of this agreement, Chinese Commissioner Lin, April 3, 1839, destroyed 20,291 chests of opium valued at \$10,000,000.

The Chinese officials also wanted the British trades commissioner to sign a bond, agreeing that all British vessels thereafter engaged in the traffic, seizable and subject to confiscation and persons connected punishable by death.

He refused to do this. The British government was reluctant to interfere with a trade that was worth from \$5,000,000 to \$8,000,000 to the government of British India.

The "Opium War" of history ensued. The result was that China was compelled to cede Hong Kong to Great Britain, open five ports to British trade and pay an indemnity of \$21,000,000 into the British treasury. Strange to say nothing was said of the opium trade.

But anti-opium sentiment was slowly forging its way to the front, and the English conscience of fair play awakened, and it was decided that importation of opium should be limited to £1,500,000 yearly.

In 1873 the Anti-Opium League was organized by English philanthropists.

In 1893 an English Commission was empowered by the House of Commons to investigate the opium problem in the Orient and its relation to Great Britain. Upon the recommendation and the sending of a memorial signed by 1333 missionaries of all nationalities to Peking the latter part of August, the Chinese government issued an Edict September 20, 1906, ordering the abolition and use of opium within a period of ten years.

It's an interesting document. (See appendix E., Uplift of China—Smith.)

In the meantime three international anti-opium conferences had been held at The Hague. It was fast becoming a world issue.

At the Anglo-Chinese Opium Convention, Shanghai, May 8, 1911, an agreement contained the following clause: "China shall decrease her amount of opium production in proportion to the decrease of the annual importation of Indian opium, until the total prohibition of opium shall have been enforced April 1, 1917."

Early in 1917 a combine of English merchants, who had made enormous profits, found itself with 1576 chests of opium on hand and was anxious to dispose of it.

President Feng Kwo Cheng entered into a contract to buy the opium for \$15,000,000 in behalf of the government, sell it to a Chinese syndicate, who under the guise of an anti-opium society, were to re-sell at a profit to addicts. In this manner robbing the treasury of a lot of money and virtually reopening the opium trade.

However, the scandal was averted. The new Chinese president was a man of character and patriotism, he issued a decree in 1918 ordering the destruction of 1200 chests of opium valued at \$14,000,000.

The Provincial governors of China stood solidly back of the president as well as the influential citizens. In the four provinces in which the syndicate had been licensed to sell the stock, preparatory measures had already been taken to boycott the dealers.

Also the United States and Great Britain had both registered protests against it. Many distinguished foreigners, notably, Mrs. Elizabeth Washburn Wright, were working to eradicate the evil and a host of godly missionaries.

Verily is God's hand upon the Nations! May He give China grace, courage and strength this time to conquer this deep-seated evil.

March 8, 1919, *New Phila., O.*

#### LATER.

Like a hydra-headed monster, opium is looming up again in China, owing to Japan's profiteering. Japan through her postal system which penetrates into every corner of China and supported by the Bank of Japan is flooding China again with opium and morphine. Everywhere it is being sold by Japanese under exteritorial protection.

The contraband is purchased from India, to the shame of Great Britain, shipped direct to Kobe and from Kobe transmitted to Tsingtao. Japanese medicine venders exploit it.

In the course of a year it has been estimated that 18 tons were smuggled into China by Japan. Custom House officers are wholly under the control of the Japanese and manned by them. Opium is imported by parcel post and no inspection of parcels in the Japanese post-offices in China is permitted to the Chinese custom service.

Also Japanese military domination would forbid any interference in the traffic in which Japanese authorities are interested.

Isn't it time that a League of Nations would be organized that would have the power to stop a nation which is trying to ruin her neighbor morally? It's made of the same cloth as when the Germans invaded Belgium. Japan is taking advantage of the inherent weakness of China, and is making money out of it.

Shame on Japan and double shame on Great Britain in allowing the traffic in India. As so-called Christian nations we must practice what we preach.

*Digest*, April 12, 1919.





Ruins Half a Block from the Theological Seminary Building

## Here is a Call that Needs Our Help

What will we do? Oh, dear brothers and sisters, let us show this people that the Christian is not to be daunted in the work of saving souls for the Master, however great the calamity that befalls him. Let us rise to the challenge and put up the buildings without delay, that God's work in this land need not suffer. For now of all times we cannot afford to rest. To have real peace on earth we must bring the nations to the feet of the lowly Jesus. And this is the crucial time for the saving of souls in Japan. Every nation has its hour; this is Japan's. And Japan will be won, if we that are followers of Christ do our part. God grant that our answer come soon.—*Mrs. D. B. Schneder.*



A Few of the Three Thousand Homeless People at Sendai

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Rev. Daniel Burghalter, D. D., Tiffin, O.

*Meetings.*  
Annual Board Meeting, first Tuesday in March  
Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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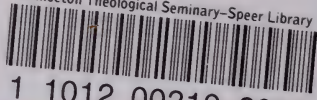
The Executive Committee consists of the Officers.





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